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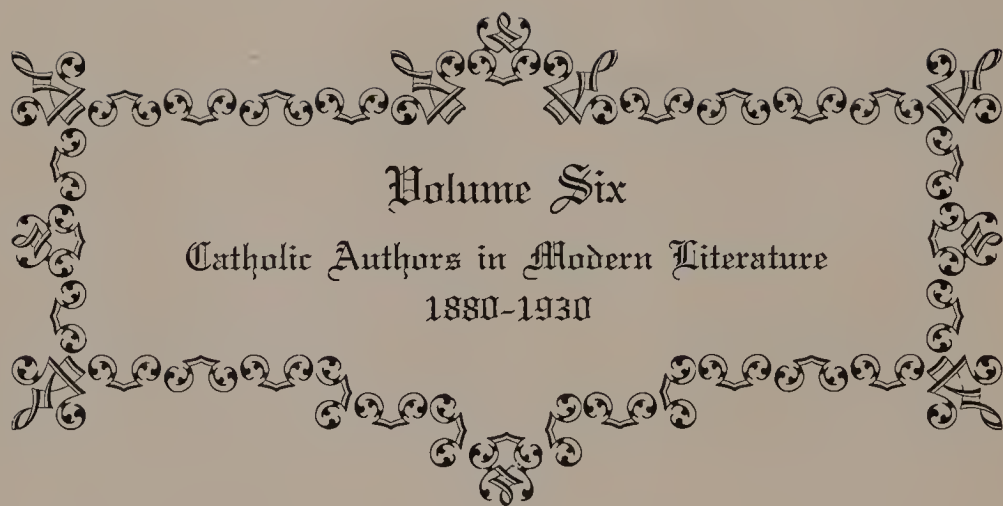
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Volume Six

Catholic Authors in Modern Literature
1880-1930



MARIALE

Edited by
the Members of the
GARVEY
LITERARY
SOCIETY

SAINT FRANCIS SEMINARY
LORETTO · PENNSYLVANIA



Nihil obstat

Joannes B. M. Doyle, C. O. R., B. D.

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Die I Mensis Novembris--1930

M A R I A L E





HIS EXCELLENCY, THE MOST REVEREND PIETRO FUMASONI-BIONDI, D. D.



MARIALE



To

His Excellency

The Most Rev. Pietro Humasoni-Biondi, D. D.

✓

ARCHBISHOP OF DIOCLEA

APOSTOLIC DELEGATE TO THE UNITED STATES

OF HIS HOLINESS

Pope Pius XI

THIS VOLUME

OF THE

MARIALE

IS RESPECTFULLY DEDICATED

BY THE STUDENTS OF ST. FRANCIS SEMINARY

LORETTO, PA.

AS A

TRIBUTE OF LOYALTY AND OBEDIENCE

M A R I A L E



UNITED STATES OF AMERICA

1811 Biltmore Street
Washington, D.C.

March 11, 1930.

NO V.

THIS NO SHOULD BE PREFIXED TO THE ANSWER

Mr. William S. McAleer,
St. Francis Seminary,
Loretto, Penna.

Dear Mr. McAleer:

I have your esteemed and interesting letter of the 1st inst., regarding "The Mariale", the year book of your Seminary.

I believe that the Seminary has adopted a wise course in devoting "The Mariale" each year to a discussion of some one topic of current Catholic interest. You have been very fortunate in your choice of subjects during the past four years and no less fortunate in your selection for the present year, "Catholic Authors in Modern Literature", in which the Seminarians will lend their efforts to the spread of Catholic reading.

I sincerely thank you for the 1929 issue of "The Mariale", which you so kindly sent me and which I have perused with great interest.

It is a pleasure for me to accede to your kind request to dedicate "The Mariale" of 1930 to me and I sincerely thank you for your thoughtfulness.

My Secretary shall forward you a recent photograph.

Wishing you every blessing, I remain, with kindest regards,

Sincerely yours in Christ,

+ *P. Tumasoni - Biondi* *Alp. of Dolce*
Apostolic Delegate.



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RT. REV. JOHN J. MCCORT, D. D., BISHOP OF ALTOONA.



Introduction

RECENT years have witnessed a noticeable increase in the amount of reading in the United States and other English speaking countries. This interest in books is not alone given to works of fiction but has also been displayed in biography, history, philosophy and theology. Yet, in this vast flood of books, few achieve the distinction of literature and many are not only poor samples of written English but worse examples of moral decadence. Much history and biography has been written these days in which fascinating style has been adjudged of superior importance to the presentation of facts and logical conclusions. The protagonists of conflicting schools of philosophic thought have written volumes in which their various theories have become dogmatized under the ill-used term of "science." The disunion of Protestant Christianity has never been more widely illustrated than in the many opposing notions of God and his creatures to be found in the writings of many modern divines.

The popular acceptance of so much that is unclean and of so much that is untrue is what really constitutes the danger in present-day writing. This tendency has naturally spread among Catholics, particularly among those whose cultural training has not prepared them to recognize sugar-coated falsity, or to combat the printed argument of a popular writer. Astounding notions of marriage and divorce, of free will and self-control, are held by some Catholics because they were found in some "best seller." The discrepancies and inaccuracies in an "outline" of history are glossed over and the work as a whole given wide acclaim because of the popularity of the author, a novelist. An "outline" of philosophy ignores the system of philosophy taught in the greatest number of schools to the greatest number of students, and yet the author's prejudice against scholasticism receives little comment outside of Catholic circles and his book is reviewed as a "standard work." Christ and His teachings, when written up by non-Christians and anti-Christians, by business men and scientists, by journalists and university professors, receive more general recognition than the scholarly works of men who have combined the results of deep biblical research with masterful presentation. And yet, we will occasionally meet Catholics who accept without question the christologies of a Barton, a Ludwig, or a Browne, but who have never heard of the works of Didon, Maas, or Fillion.

Apparently, there is a lack of Catholic literary consciousness. Catholic Scholars have recognized this and the Catholic press has repeatedly voiced their opinions. Organizations of Catholic writers and Catholic book clubs have been formed to aid the Catholic author and to acquaint the public with his literary work. Such Catholic literary organizations are a step in the right direction and with their growth will follow the development of a more organized Catholic reading public which in turn will stimulate the writing of better Catholic books.



In deciding to devote this volume of THE MARIALE to the spread of Catholic reading, the editors realized the need for clean wholesome books on our modern bookshelves. We believe that if our people were better acquainted with Catholic authors and their works, they would find plenty of literary material superior in most respects to that of a popular class of debased modern writing. We therefore selected for our subject "Catholic Authors in Modern Literature" and limited the period embraced to that of the fifty years from 1880 to 1930.

A list of some two hundred and fifty names was prepared from many sources and to those authors still living a letter and questionnaire was addressed. We are happy to state that the response to our appeal for information was quite generous: over 90 per cent of our letters received replies. In many cases letters of encouragement were sent us which more than repaid for the many hours we gave to this work while attending to our seminary duties and studies.

Some changes and additions have been made to our original list of authors and shortly before publication we decided to add a further list of names to the ones on which we had already completed sketches. This list does not pretend to be complete, although it is quite lengthy. In selecting names for sketches, we undoubtedly omitted some of equal if not greater value than the ones included. This is, of course, the great fault of all such collections. However, of one thing we feel quite sure—very few names of major importance are missing from our selection. Repeated checking with scores of lists and anthologies have satisfied us on this point.

We submit this volume to you in the hope that it will do something toward accomplishing our purpose. If you think that its contents will help advance and encourage Catholic reading, kindly see that this copy is placed where it will reach the greatest number and accomplish the most good.

WILLIAM S. McALEER, A. B.



THE EDITORS OF THIS VOLUME OF

THE MARIALE

WISH TO ACKNOWLEDGE THEIR SINCERE APPRECIATION OF THE COURTESY SHOWN US BY THE MANY AUTHORS IN THE UNITED STATES AND ABROAD WHO FURNISHED US WITH THE INFORMATION REQUESTED IN OUR QUESTIONNAIRE AND WHO IN MANY CASES SUPPLIED US WITH THEIR PHOTOGRAPHS.

WE WISH TO THANK THE B. HERDER BOOK CO. FOR THE LOAN OF A PHOTOGRAPH OF MISS ENID DINNIS, AND IRA HILL (NEW YORK) FOR THE PHOTOGRAPH OF FATHER FULTON SHEEN. ACKNOWLEDGEMENTS ARE DUE THE FOLLOWING FIRMS FOR THE USE OF COPYRIGHT PHOTOGRAPHS: E. F. FOLEY, NEW YORK (REV. JOHN B. KELLY AND REV. JOHN J. WYNNE, S. J.); HARRIS & EWING, WASHINGTON (RT. REV. PIETRO FUMASONI-BIONDI, D. D. AND REV. JOHN A. RYAN); BACHRACH'S (MR. THOMAS A. DALY); HOOVER ART STUDIOS, LOS ANGELES (MR. FRANK SPEARMAN); MESSRS. UNDERWOOD & UNDERWOOD, NEW YORK (REV. JAMES GILLIS, C. S. P.); MESSRS. ELLIOTT & FRY, LTD. (DOM. ANSCAR VONIER AND MRS. HELEN PARRY EDEN); BRINKLEY STUDIO, GLASGOW (MR. COMPTON MACKENZIE); LAFAYETTE, MANCHESTER (FR. CUTHBERT BUTLER, O. F. M.).

WE ARE ALSO INDEBTED TO THE FOLLOWING PERSONS FOR THEIR VALUED HELP AND SUGGESTIONS: REV. FRANCIS P. LeBUFFE, OF "AMERICA;" REV. JOHN B. KELLY OF THE CATHOLIC WRITERS GUILD; REV. AUGUSTINE SCHULTE; MR. JAMES DOONAN OF MESSRS. P. J. KENEDY & SONS; MR. THOMAS J. KENNEDY OF JOSEPH F. WAGNER, INC.; DR. CHARLES H. SCHULTZ AND MR. EDMUND V. O'SULLIVAN.



*Praemiorum Est Tempus Futurum,
Laborum Praesens*

MARIALE



AIR VIEW OF ST. FRANCIS

M A R I A L E



ST. FRANCIS, MAIN ENTRANCE

MARIALE



RAYMOND HALL AND DOYLE HALL



THE PINE WALK



Catholic Authors

LORD ACTON (John Emerick Edward Dalberg), was born January 19, 1834 at Naples and died on June 19, 1902 at Tegernee, Bavaria. His early training was received at Oscott College, Birmingham, and after five years he went to Munich and finished his education there under the able supervision of Dallinger, the celebrated Historian. After completing his studies he visited France and Germany with his former professor and while traveling he met and lived on friendly terms with some of the most noted historical scholars of the day. Returning to England in 1859 he entered Parliament and retained his seat there for six years. He succeeded Newman as editor of the Catholic periodical "The Rambler," which in 1864 was transformed into a quarterly review under the title of "The Home and Foreign Review." In 1864 he was forced to discontinue the publication of this periodical, due to his antagonistic attitude towards ecclesiastical authority. In 1895 he accepted the chair of Modern History at Cambridge and during his stay there he outlined the work entitled the "*Cambridge Modern History*" the first volume of which was published shortly after his death in 1902.

Altho' he has never been the author of a single volume he has contributed freely to numerous periodical magazines and reviews.

Author: "*Letters to Quirinus; Letter to the Times; Letter to Mrs. Drew;*" Articles: "*German Schools of History; Dollinger's Historical Work.*"

JOHN CUNNINGHAM.

* * * * *

THOMAS WILLIAM ALLIES was born at Midsomer Norton, Somersetshire, England, on the 12th of February, 1813. He received his first lessons at the British grammar school. At fourteen he attended Eton and then went to Oxford where he received his M. A. degree in 1832. Mr. Allies was a great Latin prose writer, and while he did not write any Greek, he was quite familiar with it. He also knew Italian as well as English, and was thoroughly conversant with the literature of both Germany and France.

Mr. Allies took Anglican orders in 1838, and was thereupon appointed as Examining Chaplain to the Bishop of London. This work exactly suited his taste, for it brought him in contact with many brilliant minds of the period. He married in 1848, and then retired to the country where his real life work began. Here he began to study for himself the Theology written by the Fathers of the Church. He tried to find Anglicanism in the Fathers, and as a result wrote "*The Church of England Cleared from the Charge of Schism*" published in 1846. In the attempts to clear the Church of England from schism, he saw the faint glimmerings of the dawn leading to a perfect day. In 1849 he published his "*Journal in France*" which went so far as to proclaim that it would be an "incalculable blessing" for the Church of England to be united to Rome.



Mr. Allies was converted to the Catholic Faith on the eleventh of September, 1853. After his break with Anglicanism, he was appointed to many educational offices in the Catholic Church. In 1853, he was nominated secretary to the Poor School Committee, a board composed of priests and laymen, instituted in 1847 by the bishop of England to represent the interest of Catholic primary education.

A little later, he was appointed lecturer on History in the Catholic University of Ireland and distinguished himself greatly in the cause of Catholic education. He also helped to compose the scheme for a Catholic University in Ireland. In 1885, Pope Leo XIII created him a Knight Commander of Saint Gregory, and in 1893 signally honored him again by awarding him a gold medal for meritorious work. Mr. Allies' great achievements were the books he wrote. His principal work, the "*Formation of Christendom*" (8 vols.), ran on parallel lines with his life, each representing a period of some thirty odd years, from 1861-1895. Of this most scholarly and well known work, Cardinal Vaughan said, "It is one of the noblest historical works I have ever read." He died in England June 17, 1903.

Author: *Sermons*, 1844; *The Church of England Cleared from the Charge of Schism*, 1846; *Journal in France*, 1849; *The See of Saint Peter; the Rock of the Church, the Source of Jurisdiction and the Center of Unity*, 1850; *Saint Peter, His Name and His Office*, 1852; *The Formation of Christendom* (8 vols.), 1861-95; *A Life's Decision*, 1880; *Per Crucem ad Lucem*, 1899.

MARK E. SMALL.

* * * * *

MOTHER MARY ALPHONSA (Rose Hawthorne Lathrop), the daughter of Nathaniel Hawthorne, was born on May 20, 1851 in Massachusetts. She with her husband, entered the Catholic Church in 1891. Shortly after her conversion Mrs. Lathrop made a systematic study of cancer and its treatment. On the death of her husband, Mrs. Lathrop secured a home in New York where cancer patients, too poor to pay for treatment, were charitably received. The increase in the number of incurable patients necessitated the securing of a large home at Hawthorne, N. Y. and a community of Dominican Sisters of the Third Order was founded to assist in the work. Mrs. Lathrop became the superior of the Order under the name of Mother Mary Alphonsa. Mother Alphonsa was awarded the gold medal of the New York Rotary Club in 1926 for her great service to humanity. On the occasion of the citation, Mr. McDonald of the Rotarians said of her, "Soldier of love, friend of the poor, hope of the hopeless, accept this medal as a token of appreciation of your sacrifices to a movement of outstanding service in relieving the sufferings of humanity." Mother Alphonsa died on July 9, 1926. Her poetry has been deemed worthy to appear among that of the leading American poets in Stedman's and other American anthologies.

Author: "*Along the Shore* (poems), *Memories of Hawthorne* (collaborated with her husband), *A Story of Courage*."

E. LYNCH.



REV. JOHN PETER ARENDZEN, PH. D., D. D., was born in Amsterdam, Holland, January 6, 1873. His father was a Dutch etcher who settled in England. The son matriculated at Christ College, Cambridge, where he received his master's degree. Entering Oscott in 1891, he was ordained priest in 1895, and matriculated at Bonn University the same year. In 1897 he received his degree of Doctor in Philosophy (Semitic Philology) from Bonn. Father Arendzen has been a member of the Catholic Missionary Society (England) since 1902. He has contributed to the Journal of Theological Studies, Catholic Encyclopædia, Jewish Quarterly, American Ecclesiastical Review and the Dublin Review.

Author: *Whom do you Say?* (1927); *Poets, Priest and Publicans*, (1926); *The Gospels—Fact, Myth or Legend*, (1925); *What Becomes of the Dead?* (1925); *Men and Manners*, (1928); Commenting on "*The Gospels, Fact, Myth or Legend*," "America" writes: "In this series of essays on the credibility of the Gospels and on the New Testament Times the author has given us one of the most readable and at the same time best informed books on the Sacred Scriptures. He is both a master of style and a master in Israel."

W. S. MCALEER.

* * * * *

REV. CHARLES AUGUSTINE, O. S. B. (Charles Bachofen), was born January 11, 1872, at Mels, Ct. St. Gallen, Switzerland. He received his elementary education at Engelberg and Einsiedeln. In 1892 he entered the University of Innsbruck, leaving there in 1894 to pursue his theological course at St. Anselm's, Rome. While attending St. Anselm's he was ordained a priest, Aug. 10, 1897. He received his Doctorate in Theology in 1898. The following year he began his career as an educator, teaching Theology, History and Ethics at Conception, Missouri, from 1898 to 1906 and from 1915 to 1925. From 1906 to 1915 Father Augustine taught Canon and International Law in Rome. He also enrolled for one semester in 1911 at the University of Fribourg, Switzerland, for Roman and International Law, Palaeography and History. Father Augustine spent much of his time at revising the Constitutions of Religious, besides doing missionary work and giving retreats and lectures on the City of Rome and other topics of interest.

Father Augustine's most important and most popular work is his "*Commentary on Canon Law*" consisting of eight volumes written in 1918, after the promulgation of the New Code. This commentary explains the New Code to the student not only synthetically but also analytically, by closely following the order and text itself. Brief historical notes are interspersed throughout. The arrangement of this work in eight volumes, is made in such a manner as to render study and understanding of it more easy. The introduction contains an historical review of the sources and literature, followed by a systematic exposition of the main subjects as treated in the Code. Next he divided his work into volumes, each dealing with the chief canonical tracts as they are outlined in the titles. The outcome was that strictly moral, liturgical and pastoral topics could without any difficulty be assigned to these respective tracts.



Father Augustine also contributed to various English and German magazines. His health, impaired by a nervous breakdown in 1925, necessitated a rest from teaching. At present Father Augustine is located at St. Benedict's Abbey, Mount Angel, Oregon.

Author: *Compendium Juris Regularium* (1903); *Summa Juris Eccli. Publici* (1910); *Commentary on Canon Law* (8 Vols.), (1918); *Rights and Duties of Ordinaries* (1 Vol.), (1924); *The Pastor* (1 Vol.), (1922); *Canonical and Civil Status of Catholic Parishes in the U. S.* (1 Vol.), (1926).

JOHN BICHREST.

* * * * *

RT. REV. HENRY A. AYRINHAC, S. S., was born in St. Gregoire, Aveyron, France, on March 21, 1867. After a preliminary education, he entered the Seminary of Rodez, not far from his birthplace for his ecclesiastical studies. He then was sent to Rome and there obtained his degrees of Doctor of Divinity and Doctor of Canon Law in 1892. After a novitiate of one year at the Sulpician Solitude at Issy, near Paris, Doctor Ayrinhac was sent to the United States. Upon his arrival in America, Doctor Ayrinhac taught at St. Mary's Seminary, Baltimore, until his departure for the Pacific Coast in 1904. His last two years at St. Mary's were spent as professor of Philosophy. During the twenty-six years spent in California, Doctor Ayrinhac was superior of the seminary, taught Moral Theology, Canon Law and other subjects at St. Patrick's Seminary, Menlo Park. He won for himself thousands of friends, priest and lay, by his gentleness, exemplary life, patience in suffering which he endured for many years, and his clarity of mind, soundness of judgment and erudition made him one of the most consulted men on the Coast.

Doctor Ayrinhac had a remarkable scholastic equipment and the books he wrote were authoritative and remarkably clear, combining the technical training he received with the twenty-five years of experience in classrooms and the opportunities he had while *Vindex Vinculi* in the Metropolitan Court of California. He died at Paso Robles, on September 3, 1930.

Author: *General Legislation in the New Code of Canon Law*, *Penal Legislation in the New Code of Canon Law*, *Marriage Legislation in the New Code of Canon Law*, *Constitution of the Church in the New Code of Canon Law*, *Legislation of the Sacraments in the New Code of Canon Law*, *Administration Legislation in the New Code of Canon Law*.

JOHN D. J. BELL.

* * * * *

JOHN AYSCOUGH (Right Rev. Francis Bickerstaffe-Drew), was born at Headingheeds, England, in 1858, the son of an Anglican Vicar. He matriculated at Pembroke College, Oxford in 1878 and the same year was received into the Church. In *Fernando* he tells of his spiritual joy on the occasion which was the culmination of a desire planted in his heart when yet a boy and which had grown with the years. He was ordained priest in 1884 and has been honored by two Popes.



In 1891 he was made Private Chamberlain by Leo XIII, who ten years later sent him the Cross "Pro Ecclesia et Pontifice." Pius X made him Private Chamberlain in 1903, Domestic Prelate in 1904, Knight of the Holy Sepulchre in 1909, Prothonotary Apostolic in 1912, and granted him a special Jubilee Medal. Monsignor Drew was no less honored by his nation. Two years after his ordination (1886), he was made military chaplain. He saw active duty in the World War, received two honorable mentions in dispatches, the Mons Medal, two roses, the Victory Medal, the General Service Medal and was made Commander of the British Empire in 1919. Having served thirty three years he resigned from active service with the title of Assistant Principal Chaplain Royal. In addition to these, Monsignor Drew has been the recipient of decorations and degrees from various learned societies and Universities notably Notre Dame and Marquette in America. He died in 1928 and was buried at Winterbourne Gunner. Francis Talbot, S. J. (America, Aug. 11, 1928), on the occasion of Monsignor Drew's death, writes: "Whether Ayscough was a real novelist or whether he was a naturally gifted essayist who attempted to write novels are questions which may be put aside for the moment. His essays—are vitally moving pieces that have all the perfections of his novels with few of their defects. In whatsoever medium he wrote, he helped us—to understand the joy and the tragedy of life, to appreciate its values and its foibles, to seek the things of culture, to smile with him in his wit and humor, to treasure as we treasure no earthly thing, the Church which he discovered and to love with no earthly love again, the God whom he served."

Author: *"Discourses and Essays; Levia Ponders; French Windows; Letters to His Mother; Pages from the Post; Abbotscourt; Dobachi; Dromina; Faustula; Fernando; Hurdcott; Jacqueline; Mariguita; Mezzagiorno; San Celestino; Monks Pondge; Morotz; The Tideway; Mr. Berke of the Blacks; Outside and In; A Prince in Pelto.*

JOHN MCHALE.

* * * * *

BROTHER AZARIAS, F. S. C. (Patrick Francis Mullaney) educator, essayist, litterateur and philosopher was born in Tipperary, Ireland, June 29, 1847. He began his education in the old country and after his family removed to America, they settled in Deerfield, N. Y., where he continued his education and subsequently finished in the Christian Brothers School, Utica, N. Y.

Feeling that he was called to be a teacher, he entered the novitiate of the Christian Brothers' in New York City, February 24, 1862. After several years of successful teaching, he was called to the professorship of mathematics and literature in Rock Hill College, Ellicott City, Maryland. He soon became absorbed in literature, philosophy and pedagogy. He was president of Rock Hill College for seven years. At the end of this period, he went to Europe where he spent two years in research work in the libraries of Paris and London. He then returned to the United States and became professor of literature at De La Salle Institute, New York City, where he remained until his death at the Catholic Summer School, August 21, 1892.



His success was due to the deep reverence he had for the apostolate of teaching. This found its way beyond the walls of the classroom. He gave many valuable contributions to the *Catholic World*, *The American Catholic Quarterly Review*, *The American Ecclesiastical Review* and other magazines of importance. His lectures bear the stamp of culture and scholarship. His first work as an independent author appeared in 1874 under the title "*An Essay Contributing to a Philosophy of Literature*." He proved in this essay that literature draws its life from religion against the attempts of Renan and Emerson to make literature a substitute for religion in cultured circles. The "*Development of Old English Thought*" appeared in 1879. The first part of a planned course in English Literature which was never finished was his next publication.

"*Phases of Thought and Criticism*" (1892) is an interesting study of the spiritual sense and its culture. Brother Azarias, in the development of this treatise, draws a sharp contrast first between Newman and Emerson as typical thinkers, and then between the "habits of thought engendered by literary pursuits and those begotten of scientific studies." The latter part of the book is occupied with the interpretation of three of the world's masterpieces, "The Imitation of Christ," the "*Divina Commedia*," and the "In Memoriam," each of which, to quote his own words, "expresses a distinct phase of thought, and is the outcome of a distinct social and intellectual force." This volume is among the most admired of his writings for thought, style and method.

Of his minor works, the most charming is "*Mary Queen of May*," which was written for the Ave Maria. After the death of Brother Azarias, many of his contributions to reviews were gathered and published in three volumes, viz: *Essays Educational, Essays Miscellaneous and Philosophical, and Books and Reading*.

—EDWARD GILBERT.

* * * * *

HON. MAURICE BARING, one of England's most popular contemporary writers, was born April 27, 1874, as the fourth son of the first Lord of Revelstoke. He received his education at Eton, Trinity College and Cambridge. Soon after completing his studies at Cambridge in 1898, he entered the Diplomatic Service, becoming an attache to the British Embassy in Paris. He served in the same capacity in Copenhagen in 1900 and in Rome in 1902. From 1903 to 1904 he was employed in the Foreign Office. He acted as a War Correspondent in Manchuria in 1904, and as a Special Correspondent for the "Morning Post" in Russia from 1905 to 1908. He held this position at other cities; Constantinople 1909; Balkans in 1912. Before his transfer to the Balkans in 1912, he was received into the Church by the late Father H. S. Bowden, in the latter part of 1909. In 1915 England entered the World War and he became attached to the Royal Flying Corps of the British Expeditionary Force. He was made a Lieutenant in September of the same year; a Captain in October; and in 1917, a Major. In 1918 Major Baring was decorated with



the Order of the British Empire. Six years after demobilization, in 1925, he received the honorary commission of Wing Commander in the Reserves of the Air-Force. He is also a Chevalier in the Legion of Honor.

Besides acting in the various capacities of an attache and a journalist he also devoted much of his time to the writing of novels, one of his early books being "*Black Prince*" written in 1902. His most popular work is the "*Cat's Cradle*"—having for its subtitle a "*European Novel*." This is a tragic story of an English girl who was married to an Italian Prince and is imbued throughout with the spirit of Catholicism. Still another novel with the title "*C*," is the real reason for Maurice Baring's being considered in England as one of the country's best known writers. The novel is penned in journalistic fashion and is a biography though not a biographical work. In it Mr. Baring shows the superiority of literature over journalism.

Author: *Black Prince* (1902), *With Russians in Manchuria* (1905), *Dead Letters* (1910), *Grey Stockings and Other Plays* (1912), *Collected Poems* (1917), *The Glass Mender* (1920), *Overlooked* (1922), *The Puppet Show of Memory* (1922), "*C*" (1924), *Cat's Cradle* (1925), *Daphne Adeane* (1926).

JOHN P. BICHEST.

* * * * *

RIGHT REVEREND MONSIGNOR WILLIAM BARRY, D. D., theologian and writer of a pre-eminent stand for over three score of years, was born in London on April 21, 1849, of a humble family of Catholic refugees after the great famine in Ireland. He was a precocious child and none other than the famous Father Faber remarked his aptitude and capacity for study. He applied himself so well to his books while at Oscott that he won the coveted award of the scholarship at the English College in Rome in 1858. At Rome, he basked in the wisdom of such stellar teachers as Secchi, Palmieri, Franzelin, Tarquini and Ballerini and was examined for his doctorate in divinity by Father Perrone.

During his schooldays in Rome, King Victor Emmanuel breached the wall at Porta Pia; he saw the white flag of surrender rise from the dome of St. Peter's; listened while the hordes of interlopers broke their way into the Quirinal, suffered with the others during his last three years of study from the insults of the marauders of Rome. In 1873, he was ordained to the Holy Priesthood and went to England to teach philosophy at St. Bernard's Seminary in Birmingham. From there, he returned to his beloved Oscott to occupy the chair of theology, and later, his talents were put to mission work at Wolverhampton.

Little or no opportunity was afforded to him during this time for extensive literary pursuits, but with his appointment to Dorchester, he was freed somewhat from parish work. His contributions to the "*Catholic World*" gave Doctor Barry quite a reputation in America, and when he met the rector of the Catholic University, Bishop Keane, who happened to be in England for Cardinal Newman's requiem, he was invited to go to the United States. The climate, mode of life and vast difference between England and America prevented his accepting a professorship tendered to



him at Washington, but before returning home, he delivered a series of lectures which won for him a host of American admirers. Doctor Barry became Canon of Birmingham in 1907 and was appointed Prothonotary Apostolic to the Pope in 1923, the fiftieth anniversary of his ordination.

In addition to the many magazine articles, reviews and essays, for which he is justly famous, Canon Barry's first romance was written under the title of "*The New Antigone*," published anonymously in 1887. Its success was instantaneous! "*The Place of Dreams*," "*The Two Standards*," and "*Arden Massiter*" duplicated this success upon his return from the pilgrimage he made to Rome in 1899. Doctor Barry writes in a free, flowing beautiful style of English which captivates a reader and holds the attention until the very end. The charm of his personality, his scholarship, the vibrant, personal cogency of his thoughts are picturesquely prevalent throughout his writings. Having pursued the study of Persian and Hebrew classics and taught French, German, Italian, Spanish, Greek and Latin, a wide range of culture has thereby been imbued by him, but withal he has a rare faculty of glossing over his great knowledge with a superficiality that has rendered him the best reviewer both the "Quarterly" and "Dublin Review" have had since their inception.

Author: *The New Antigone*, *Arden Massiter*, *The Papacy and Modern Times*, *Day Spring*, *Heralds of Revolt*, *The Triumph of Life*, *The Place of Dreams*, *Roma Sacra*, *The Papal Monarchy*, *The Wizard's Knot*, *A History of the Papal Monarchy*, *A Study of Medieval Rome (in the Stories of Nations)*; *The Two Standards*, *The Tradition of Scripture*, *Memories and Opinions*, *Cardinal Newman*, *Joseph Ernest Renan (in Literary Lives)*.

JOHN CUNNINGHAM.

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MONSIGNOR BATTIFOL, prelate and historian, was born in Paris during the year 1861. It is with regret that we are forced to approach Mgr. Battifol with so little information at hand concerning his life.

To the time of his death, Mgr. Battifol was considered one of the greatest Catholic scholars in the world. He was particularly distinguished for his knowledge of Church History. It is well to remark that while the majority of the most illustrious students of history are subject to error, whether it be in the facts themselves or in the interpretation of these facts, Mgr. Battifol was never known to set forth a faulty statement in his exposition of historical truth. His authority in matters of this kind was so extensive that it was accepted the world over as a veritable criterion. When Battifol made a statement it was accepted *ipso facto* as closed to controversy.

In regard to his works we mention three which are of major importance. First, "*A History of the Roman Breviary*," the character of which may be surmised from the title: secondly, "*Primitive Catholicism*," a history of the early church: lastly, "*Catholicism and Papacy*," a series of essays, answering those opposing his teachings as published formerly in the "Revue des Jeunes."



Battifol is noted for the absolute fairness which pervades his writings. He was a great polemist but was always ready to make concessions where possible. A spirit of impartiality is another of his attributes. Where an historical fact interferes with his argument he is always willing to admit the fact rather than conceal it as very many do and he is the more respected for it.

VINCENT LUTHER.

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Of all the men who strove to uplift the French novel from the mire into which it had been dragged by Zola and his followers, there is no one who stands out more prominently than RENE BAZIN.

Bazin was born at Angers on December 26, 1853. The future novelist received his early education at the Lycee of Angers and at the College of Montgazon conducted by secular priests. Owing to his delicate health, and on the advice of his physicians, he regularly spent his vacations in the country amid the sturdy peasant people to whom he became very much attached. Of his days in these surroundings he writes "I worked little enough on 'De Viribus Illustribus' but I learned that which is not taught—to see and to hear the mysterious life of nature. In place of having a classroom or a courtyard for a horizon, I had the forests, the meadows, the ever changing sky, and the waters of a winding river which reflected the heavens." This daily communion was the apprenticeship of the future writer. The scenes of natural beauty which then sank into his boyish soul were later to furnish the background of his greatest novels.

After completing his preparatory studies from 1872-1875, he studied law at the University of Paris. When he received his Licentiate he returned to his native Angers where he prepared for his Doctorate in the Catholic University of that city. In 1878 he was appointed professor of Law at the University of Angers, a position he held for many years.

Bazin is a true secretary of French society and his books are but an inventory of its forces, forces incarnated and called human beings. At the present time in France he has a tremendous and unprecedented following. The reason lies in the fact that he has always opposed false pacifists like Victor Hugo, who love to read and hear of war, but are not ready to risk their lives in it. Moreover his stories are free from the tragedy in the Greek sense—that sense of disaster, of fate, and of the meaninglessness of life, which mars so much the work of his compatriots. His tales have the charm of a refined and polished style. Their ethics are founded on the stable canons of Catholic morality, and their beauty of conception make them classics of indubitable genius. As a Catholic, Bazin has shed more light on the religious questions of France than any other writer. The spiritual significance of Bazin's novels, though preeminently French, applies not only to the land of the fleur de lis, but is universal in its appeal, spreading its message wherever Christian idealism has or is struggling to obtain its beneficent sway. In such religious books as "*The Coming Harvest*,"



Reform Club,

Pal Mall, S.W.1.

9th July, 1924.

Dear Sir,

Speculations as to the possible course of history under conditions other than those which existed at any one time are quite uncertain because the factors at work are innumerable. On the whole my judgment would be that if the Colonies had remained part of the British system, that system would have remained highly centralised like the Spanish and would have developed very slowly. There would certainly have been no such expansion as the United States have seen in the last hundred years. Had the War of Independence failed, control from Westminster would I imagine have been made stricter and certainly immigration would have been on quite a different scale and probably only from these islands.

Very faithfully yours,

H. Belloc

Perriton Maxwell, Esq.,

New York.

AN HISTORICAL SPECULATION OF HILLAIRE BELLOC



"*Davidee Birot*," "*The Nun*" and "*The Barrier*," Bazin has handled in a masterly fashion the religious problems of our times, indicating with clairvoyant power their only satisfactory solution.

Preeminently a novelist, Bazin has also delved into the realms of Biography, at which he is also very proficient. In these works he portrays correctly his characters with their surroundings and times. His style continues in its clarity and forcibleness. In his "*Charles de Foucauld*" he presents us a romance without deviating from his duty as a biographer, he shows us, as in his novel, his ability to portray man in his joys and sorrow and in the study of the problems which confront him.

Bazin has fulfilled to the utmost his ideal of what a writer should be, and to-day he is acknowledged as one of the few great, if not the greatest of French writers. Quietly he pursues his course of writing which satisfies all the requirements of literary art and at the same time upholds and defends the teachings of Christian morals. Truly it can be said, "If Mistral was the Virgil of Provence, Bazin is the Homer of France."

Author: "*The Barrier*; *Davidee Birot*; *The Coming of the Harvest*; *Redemption*; *This, My Son*; *Autumn Glory*; *Gentle France*; *Italians of Today*; *The Nun*; *Pierre and Joseph*; *Charles de Foucauld*; *Pius X*."

—ORIGENE R. GUILLET.

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HILAIRE BELLOC, the son of Elizabeth Parkes and Louis Belloc and the great-grandson of Dr. Priestley and Colonel Swanton of Napoleon's Army, probably the most versatile Catholic writer of our day, was born July 27, 1870. He received his education at the Oratory school and Balliol College, Oxford. This Oxford graduate and militant Catholic has been soldier, traveller, journalist, legislator, historian, novelist, poet and critic. For a time he served in the French artillery and then left the service to complete his studies at Oxford. Having become a naturalized British subject, he decided to enter politics and was elected to the House of Commons, in 1906, but a radical labor policy and an uncompromising Catholicism ended his career as a statesman. Subsequently he took up journalism in London, and with the help of Gilbert K. Chesterton, who obtained a publisher for his articles, his work began to attract attention. Critics have stated that if there was an award given for quantity and diversity of authorship, there would be no competition for it, in modern England. Even George Bernard Shaw and H. G. Wells, who have written so much and who have disagreed with him in his views, would without hesitation vote the award to Hilaire Belloc. Nobody has ever compiled a complete Belloc bibliography. To his work he brings extensive reading, energy and feeling, always suiting his diction to his theme. He is trivial and grotesque in "*The Modern Traveller*," philosophical in "*The Path to Rome*," metallic in "*Europe and the Faith*." His individual style is as changeable as his choice of subjects. The energetic enthusiasm and militant Catholicism, found in the most of his works, brand him as a controversialist.



He is primarily an historian. Theodore Maynard, commenting on "*Europe and the Faith*," says, "As an historian, Mr. Belloc is extraordinarily vivid. This is due to his concern with actualities, his insatiable thirst for first-hand evidence and personal observation." He goes to the bedrock of history and challenges an entire school of pseudo-historians, by setting down facts, hitherto obscured. It contains all that can be said about the continuity of the story of Christendom. He looked upon the past not as a record but as a reality, establishing his points step by step, his words resting on something substantial and very evident.

"*The Path to Rome*" is another tribute to his versatility. It is a perfect travel record, set down with the shrewd insight of an ideal voyager. The style has spice and vigor and proves he is a master of travel literature.

His poetry is said to admit of comparison with the best of modern English lyrics. However, it is in his humorous and satirical poetry, such as, "*The Modern Traveller*," that he deserves the most praise.

All of his work is characterized by what has been termed "a belligerent attitude," which has invited hostility and limited his followers, so that, his efforts, to restore the social principles of Christendom, are not given due approval. Even though his opinions are not commonly shared, he is looked upon as a leading spokesman of English Catholicism.

Works: Essays: *On Anything, On Nothing, On Something, On Everything, "On," First and Last, This, That and the Other, Hills and the Sea, Short Talks with the Dead, Conversations with an Angel*. Topographical: *The Stane Street, The Old Road, The Road*. Travel: *The Pyrenees, The Path to Rome, The Four Men, Esto, Perpetua, Many Cities*. Poetry: *Verses, 1910; Sonnets and Verses, 1923; Sonnets and Verse, 1895*. Novels: *Emmanuel Burden, 1904; A Change in the Cabinet, 1909; Mr. Clutterbuck's Election, 1908; The Girondin, Pongo and the Bull, The Green Overcoat, 1912; Mr. Petre, 1925; The Emerald, The Haunted House, Shadowed*. Satire: *The Mercy of Allah, 1922; Caliban's Guide to Letters, 1903; Lambkin's Remains 1900; The Modern Traveller, 1898; The Tariff Reform Commission, Mrs. Markhams New History of England*. Warfare: *Warfare in England, European War (first phase), European War (second phase), The Two Maps, The Campaign of 1812 and the Retreat from Moscow, Monographs on British Battles—Malplaquet, Waterloo, Crecy, Blenheim, Tourcoing, Poitiers*. Historical: *Paris, 1900; Danton, 1899; Robespierre, 1901; The Historic Thames, 1907; Marie Antoinette, 1910; Europe and the Faith, 1920; Miniatures of French History, 1925; History of England, The Eye Witness, The River of London, Last Days of the French Monarchy, Richelieu, James II, How the Reformation Happened*. Political: *The Servile State, House of Commons and Monarchy, The Party System, The Free Press, The Jews*. Children's Books: *A Moral Alphabet, 1899; More Peers, Bad Child's Book of Beasts, 1896; More Beasts for Worse Children, 1897; Cautionary Tales, 1907*. General: *Avril, 1904; Tristram and Iseult, The Contrast—between America and England,*



The Cruise of the Nona, 1923; Economics for Helen, Belinda, Joan of Arc, 1929; The Missing Masterpiece. Criticism: "Mr. Belloc Still Objects to the Outline of History;" *A Companion to Mr. Wells's "Outline of History."*

NEWMAN A. MONAGHAN.

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MRS. MARIE ADELAIDE BELLOC-LOWNDES is the author of several novels which are of high quality. She is a sister of Hilaire Belloc, one of the most prolific writers of the present day whose range of interests is both wide and surprising. Her mother was a granddaughter of Joseph Priestly and four of her great-uncles fought as generals under Napoleon Bonaparte.

Mrs. Belloc-Lowndes was educated at Mayfield Convent in England wherein she attained the foundation of her literary taste. In 1896, she was married to Frederic S. A. Lowndes, a member of the editorial staff of "The London Times." She lives in London and has one son and two daughters.

Charm of personality is the dominant characteristic of Mrs. Belloc-Lowndes's writings and she has achieved a style in her books which is not only individual, but highly artistic and never labored. She writes with evident relish and her books are varied in subject; the incidents seem well developed and her characters are genuine and real.

Author: *Love and Hatred, Studies in Love and Terror, Studies in Wives, Where No Man Pursueth, The Chink in the Armor, The End of Her Honeymoon, The Uttermost Farthing, The Heart of Penelope, The Pulse of Life, Told in Gallant Deeds, A Child's History of the War, What Really Happened, Good Old Anna, Barbara Rebell, Jane Oglander, The Lonely House, The Lodger.*

JOHN D. J. BELL.

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MONSIGNOR ROBERT HUGH BENSON, novelist, poet and playwright, was born at Wellington College on November 18, 1871, the son of Archbishop of Canterbury Edward Benson and Mary Sedgwick Benson. He was privately educated at Clevedon and prepared at Eton for the Indian Civil Service, but failing in the examinations for the service, he went to Cambridge University where he completed his course in the Classics in 1893. He was ordained to orders in the Anglican Church in 1894, and after doing parish work for a time, he joined the Anglican Community of the Resurrection at Mirfield.

At the turn of the present century, Monsignor Benson's studies convinced him that the Roman Church was the true Church beyond all shadow of doubt. Thereupon, he made his submission to the Pope and was received by the Dominicans at Woodchester. His book, "*The Confessions of a Convert,*" tells dramatically and interestingly of the incidents surrounding his entrance into Catholicism. After his study of Catholic theology in Rome and his ordination by Archbishop Seton in 1904, he set to work in real earnest and the amount he accomplished before his death on October 19, 1914, was the task which only a literary giant could assay. He lectured,



wrote and preached without cessation. It was as if he possessed the foreknowledge that he had but ten years to live and must finish a prodigious amount of work in ever so short a space of time. He submerged the prestige which he could have derived from a long line of illustrious forbears under a power of achievement which was unique. His pulpit orations were so resplendent with profound brilliancy and sincerity of appeal that he was prevailed upon to deliver Lenten sermons in Rome and in the United States alternate years from 1909 until the year of his death.

Monsignor Benson's novels, plays and poetry, even though they were written with an accompaniment of harassing interruptions, have a charm of feeling which mirrors the intensity of his Catholicism. His radiant personality pervades his work and despite the deep religious point of view, he still maintains throughout a spirit of light-heartedness and the buoyancy of youth.

He lies buried among the flowers of the garden he loved so well at Buntingford. The priests of London now use his home as a rest house, just as he wished them to do.

Author: *The Light Invisible, By What Authority, Come Rack, Come Rope; The King's Achievement, The Lord of the World, The Sentimentalists, The Conventionalists, The Nec-Romancers, A Winnowing, Non-Catholic Denominations, The Dawn of All, Christ in the Church, The Coward, The Confessions of a Convert, An Average Man, Paradoxes of Catholicism, The Friendship of Christ, Initiation, Loneliness, Richard Rynal, Solitary; Oddfish, The Queen's Tragedy, Poems, An Alphabet of the Saints, Ecclesia, St. Thomas of Canterbury, None Other Gods, A Mirror of Shalott, The Religion of the Plain Man, The Upper Room.*

JOSEPH DOUGHERTY.

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AODH DE BLACAM (Harold Blackham) is an Irish novelist, journalist and critic. He was received into the Catholic Church in 1910 and in 1912 he married Miss A. McCarvill.

He is a bi-lingual specialist and writes both in English and Irish. He is in entire sympathy with the present movement in Ireland to rehabilitate the ancient Celtic tongues and to teach it to the rising generations of Irish school children.

Mr. Blacom is the author of "*Lyrics in Irish*," "*Towards the Republic*," "*The Ship That Sailed Too Soon*," (a collection of tales wound around the Irish people); "*Songs and Satires*," (a bi-lingual volume); "*The Story of Colmcille*," (in which he combines all the known facts in relation to St. Columba); "*Holy Romans*" and several other books.

He lives at Omeath, County Louth.

THOMAS MADDEN.

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REVEREND HUGH FRANCIS BLUNT was born in Medway, Mass., January 21, 1877. His early education was received in the schools of Medway and at Boston College. He later studied at St. Laurent's College, near Montreal, and at St. John's

Thirty-two



Seminary, Brighton. He was ordained to the priesthood December 20, 1901. His missions as priest included the duties of assistant at Stoneham and at Dorchester, and as pastor at South Braintree, East Cambridge and at St. John's Church, North Cambridge, where he is now stationed. The University of Notre Dame conferred upon him the degree of Doctor of Laws in 1920.

Dr. Blunt's literary labors embrace the fields of poetry, fiction and essays. His poetry gives evidence of a spirit of fervent Catholicity and genuine poetic grace and melody. He was awarded the first prize in the Marian poetry contest in 1919, and his poem, "*Till Love Returns*" was adjudged the best poem in any Catholic publication in 1928. "*Witnesses to the Eucharist*" is considered by Dr. Blunt and his readers as his most meritorious accomplishment.

Innumerable articles from his pen have been printed in the pages of the leading reviews and magazines including "The Irish Monthly," "The Homiletic Monthly," "The Catholic World" and "The Commonweal." He was chief editorial writer on the "Boston Pilot" from 1911 to 1919. He has lectured widely on Irish poetry and music. A musician of note, he has composed among other works a set of six hymns in honor of The Little Flower which are sung all over this country.

Bibliography: *Poems* (1911), *Songs for Sinners* (1912), *The Christmas Dream of Friar Celeste* (1918), *My Own People* (1921), *The Book of the Mother of God* (1925), *Spiritual Songs* (1925), *Fred Carmody* (1914), *The Dividers* (1920), *Great Wives and Mothers* (1912), *Great Penitents* (1922), *Homely Spirituals* (1926), *Great Magdalens* (1927), *Witnesses to the Eucharist* (1929).

ENNIS CONNELLY.

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WILFRED SCAWEN BLUNT was born at Crabber Park, Crowley, Sussex, England, in 1840. He received his education at Stonyhurst College and later attended St. Mary's College, Oscott. After his graduation from College in 1858, Wilfred Blunt entered the diplomatic service in which he remained until 1869. While in the east with the diplomatic service he manifested a great interest in Asiatic affairs but particularly the affairs of Arabi Pasha. He was also interested in the Irish cause, advocating more justice to be shown to the inhabitants of that country. He married Lady Anne Isabelle Noel, a granddaughter of Lord Byron. His long and active life came to a close in 1922.

The poetical contributions of Wilfred Blunt, although few in number in comparison with those of other English authors, nevertheless entitle him to a place in their ranks. His poetry may be said to be that of a dreamer, yet in every line we can follow that beautiful trend of world-love. His most important contributions to poetry were: "*How Shall I Build; The Song; The Desolate City.*"

Author: *The Love Sonnets of Proteus*, 1881; *In Vinculis*, 1889; *The New Pilgrimage*, 1889; *Esther*, 1892; *Griselda*, 1893; *Quatrains of Youth*, 1898; *Satan Absolved*, 1899; *Seven Golden Odes of Arabia*, 1903.

JOSEPH McCAUSLAND.



On the picturesque shores of Lake Geneva with its background of lofty and impressive Alps, stands the town of Thonon, the birthplace of HENRY BORDEAUX, patriot, lawyer, essayist, critic and one of the most popular novelists of France. He was born January 29, 1870.

Descent from an illustrious line of magistrates and public officials who served France so well, gave Bordeaux every reason to rise to prominence in a profession which had been the family heritage for generations, and altho he received his licentiate in law from the College Stanislaw at the age of nineteen years and subsequently engaged in the practice of law for four years after his admission to the bar, he did not apply himself assiduously to it, but spent a considerable portion of his time in reading classic and modern writers, particularly moralists and sociologists. Then, his journalistic success in connection with the French Exposition of 1889 caused him to look with favor upon literature as his life's work.

Bordeaux's father, a chief magistrate of Thonon and an upholder of discipline and piety, inculcated in his children so deep a respect for tradition, for family and for rural France, hence we find mirrored throughout the writings of his son, the indissolubility of marriage and the importance of the family as a basis of society. And since the family prospers best under normal conditions, he advocates decentralization, local autonomy and a return to the soil. Bordeaux's exaltation of Savoy, his home and the home of St. Francis de Sales, together with the beautiful landscapes and the honest tillers of the soil, has inspired his best work.

Commencing his literary endeavors with the writing of verse, he found that the metrics hindered the free expression of his thought and he soon abandoned poetry. However, his gift for vivifying and interpreting a subject was disclosed in *Ames Modernes*, written at the age of twenty-three and published in 1894, soon after Bordeaux had relinquished all but a nominal interest in law. His first novel, *Le Pays Natal*, was published in 1900 and, so satisfied was he with the strides he had been making in his favorite field that he discontinued his law practice and devoted all his time to letters.

Over thirty volumes of fiction, essays and criticism written in French have come from his fluent pen and although he ranks highly as a critic and an essayist, his fame is principally due to his novels. *La Peur De Vivre* is rated by several critics as Bordeaux's masterpiece. It is a hymn of his manhood to all that is worthiest in the human heart. He has written nothing fresher and purer than this and nothing in which young hearts are more ardently animated by ambition to consecrate themselves to noble ideals. His latest work is *The Barrage* and in it, he renews the vigor of his youth in a story of his beloved Alps.

The French Academy which first recognized Bordeaux in 1897, by crowning one of his literary efforts, has awarded him many prizes since that time and in 1919 elevated him to membership in the "Forty Immortals," who rank as the highest intellectuals of France.

Author: "*St. Francis de Sales, The Fear of Living, The Will to Live, The House That Died and numerous works written in French.*" JOHN BELL.



The Catholic revival which now is permeating French literary life is due in a large measure to the efforts of the patriarch of letters in France to-day, PAUL BOURGET, psychologist, novelist, critic and poet.

Born on August 2, 1852, in Amiens on the historic Somme River, Bourget early exhibited signs of precociousness. He was sent to the Lycee at Clermont for his early education and later, to the College Saints Barbe and at the Ecole des Hautes-Etudes in Paris. As a young man, Bourget was an intine of Guy de Maupassant, who undoubtedly had considerable influence upon Bourget's writings.

William James, the American psychologist, also exerted a telling influence upon Bourget and ever afterwards, Bourget was attracted toward pragmatism. From this modern school of philosophy which offers new theories for meaning, truth and knowledge, Bourget step by step developed his method of working on the hypothesis that Christianity is true. It works; it is a necessity—but this is as far as Bourget goes. He is satisfied to leave it to others to prove that what works must have a basis in truth.

The first sign which Bourget gave that his researches were leading him to the Catholic Church came in 1889 when he published his novel, "*The Disciple*," in which he depicts a philosopher realizing his own responsibility for a murder committed by one of his followers because of the doctrine he had taught him. But, it was only a sign; he was not yet a Catholic. A few years later, when this eminent Academician made his submission to the Church, "Philosophic" Europe gasped for breath and when Bourget, a psychologist whose power of cold analysis had been applauded for years, rejected as worthless the schools of thought then in vogue and returned to Catholicism, fanatics like Tolstoy shrieked, but the sober-minded began to think and to follow their leader.

In his books, Bourget never wearies of analyzing the relation of a life to its creeds. He never forgoes the details of life as lived by the French in comfortable circumstances or in luxury, but as though borne by the irresistible conclusion of the sheer force and intimacy of his observations, the need of social duty and of Catholic faith comes out in every one of his absorbing stories, and his fine melodramatic power which he works out with scientific care through the development of character, gives this absorbing power to his studies in which his tormented characters, one after another as time goes on, find peace in harmony with the teachings of the Church. Bourget has been an excellent novelist because he is a scientific thinker. He is a consummate artist in his descriptions and a really great painter of beautiful word pictures. The characters in his books seem to stand out, to be really human and to speak of themselves.

Bourget has been a member of the French Academy since 1894. His beloved France honored him in 1923 with the Order of Commander of the Legion of Honor and appointed him curator of the Palace of Chantilly, which position he has held since 1922.



Author: *Essays on Contemporary Psychology, Voyageuses, La Terre Promise, Un Crime d'Amour, Discours de Reception a l'Academie, Deuxieme Amour, Nouveaux Essais de Psychologie Contemporaine, The Disciple, Cruelle Enigme, Andre Cornelis, Mensonges, Cosmopolis, Trois Petites Filles, Antigone, Recommencements, Complications Sentimentales, Un Coeur de Femme, La Duchesse Bleue, Steeple-chase, Outre-Mer, Un Drame dans le Monde, Le Sens de la Mort.*

JOHN BELL.

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REVEREND HENRY SEBASTIAN BOWDEN was born in London on February 16, 1836. In 1848, he entered Eton, but the conversion of his father from Anglicanism to Catholicism prevented the finishing of his studies there. In 1852, he himself was converted to Catholicism and later entered the Catholic University of Dublin.

After his graduation, Father Bowden was commissioned as an officer in the Scots Fusiliers Guards, from which he resigned in 1867 to study for the priesthood. He entered the Oratory Society and was ordained in 1870. Later Father Bowden was made prefect of the Little Oratory, a confraternity established by St. Philip Neri.

Three times, Father Bowden was superior of the Oratorians, as well as being appointed to many diocesan positions, among which was Censor for the Diocese of Westminster. His forcefulness as a preacher won for him many converts to the Catholic Church.

Author: *The Religion of Shakespeare, The Witness of the Saints, Guide to the London Oratory, Prefaces to Hettinger's Natural Religion and Revealed Religion, Dante.* Translations: *Miniature Lives of the Saints, Mementoes of the English Martyrs and Confessors.* Edited: *Crumbs of Comfort (Blessed Thomas More).*

LEON PRASPALIUS.

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REV. NEIL BOYTON, S. J., was born in New York City, Nov. 30, 1884. His father, Captain Paul Boyton, attended St. Francis College at Loretto, Pa., during the Civil War period. After completing his academic studies, Father Boyton enrolled at Holy Cross College, Worcester, Mass., from which institution he was graduated in 1908 with a Bachelor of Arts degree. He entered the Society of Jesus and was ordained priest in 1921. Since his ordination he acted as professor of Latin and English at St. Joseph High School, Philadelphia, Pa., 1914-1916; St. Mary's High School, Bombay, India, 1916-1917; Georgetown Preparatory School, Washington, D. C., 1917-1919, 1923-1928, and since 1928 he taught at Regis High School, New York City.

As an author, Father Neil Boyton holds a distinctive place—being one of our best present day juvenile writers. The nature of the author's work is in telling thrilling stories of adventure and heroism, picturing at times true history of American Martyrs; and at times depicting by his tales clean life of young American boys of today. He has written many books which are "*Whoopee; Cobra Island; and Mangled*



Hands." All these stories satisfy the most adventurous of youths. But more than that, there is placed before the youth a high ideal of courage and manly holiness which raises the stories high above the level of the ordinary boys' books. The fundamental idea is made clear for the young mind, being for the most part an influence to the youths to live according to the right rule of living.

According to critics and the author himself, his most popular book is: "*The Blessed Friend of Youth.*" This book is about the life of Don Bosco, a kindly Italian priest whose pioneer work among homeless boys led to his founding the Salesian Society. Don Bosco is the sort of figure about whom myth clusters. He seems like a figure out of the distant past, rather than a churchman of the last century.

The author describes the boyhood of this "holy genius," pointing out his simplicity and humbleness of origin and compares it to the growth of the order of Oratories especially at Turin, Italy. It carries a note of introduction by Hon. Alfred E. Smith.

Author: *Cobra Island*, 1922; *Whoopee*, 1923; *In God's Country (Short Stories)*, *Where Monkeys Swing*, 1924; *On the Sands of Coney*, 1925; *Mangled Hands*, 1926; *Mississippi's Blackrobe*, 1927; *Blessed Friend of Youth*, 1929; *In Xavier Lands (Short Stories)*, 1930.

JOHN P. BICHREST.

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KATHERINE BREGY (Katherine Marie Cornelia Bregy), author and lecturer, was born in Philadelphia, Pa. Early in life she received the light of faith and was received into the Church in 1904. After receiving her primary education in the private schools of her native city and at the Philadelphia Seminary, she specialized in the study of literature at the University of Pennsylvania. She has been honored with the degree of Doctor of Literature by Holy Cross and D'Youville Colleges, and with the appointment first of Officer d' Academie, then of Officer de l'Instruction Publique by the French Government. Recently, her essay on Dante was awarded the Leahy Prize offered in international competition by the Commonweal. Miss Bregy has been a constant contributor to most of the best known periodicals, having her work published in *America*, *Catholic World*, *Commonweal*, *Outlook*, *Harper's Bazaar*, *Contemporary Verse*, *Dublin Review*. As a lecturer, she is well known for her charm and scholarship. Of her latest book of essays, *America* says: "She breathes into her essays a spirit of intelligent sympathy and of artistic understanding."

Author: *The Poet's Chantry*, 1912; *The Little Crusaders*, 1919; *Poets and Pilgrims*, 1925; *Volume of Poems*, in preparation.

RICHARD E. BARRETT.

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REVEREND CHARLES P. BRUEHL was born on May 8th, 1876, in Herdorf on the Rhine. At an early age he came to America with his parents who settled in Pensacola, Florida, in which place he received his primary education. His parents then moved to Cleveland, Ohio, and shortly after this Father Bruehl was sent back



to Germany to pursue his classical studies. On returning from abroad he entered St. Charles Seminary, Overbrook, where he was ordained to the Holy Priesthood. He received his Doctorate in Philosophy after a post-graduate course at the Universities of Muenster and Louvain, Belgium, in 1904. He remained for a time as curate in St. Boniface's Church, London, where he devoted himself to the uplift of the lower classes; from thence he went to Glasgow, Scotland, for the same purpose. While in Scotland he wrote his small volume on rescue work, entitled: "Meine Reise nach Schottland." In 1908, Father Bruehl returned to Philadelphia and was appointed to St. Ignatius' Church. In September of 1909, he received the appointment of Professor of Dogmatic Theology at St. Francis' Seminary, Milwaukee, Wisconsin. He again returned to Philadelphia and was assigned to St. John's Church, Pottsville. A short time later he was appointed to a professorship at Overbrook Seminary, where he is now teaching Greek, Fundamental Dogma, German, and Psychology. He is a contributor of articles in the Pastoral department of the Pastoral and Homiletic Review.

In all of Dr. Bruehl's works we find the teachings of the Church expressed in a clear and convincing style. The pitfalls of various unphilosophical teachings of modern would-be philosophical systems are uncompromisingly exposed, in a way that is both theological and psychological, so that even the ordinary man can meet the insidious attack of modern infidelity. In the "*Evil of Mixed Marriages*," there is found a brief theological treatise on a most important topic of our day, convincingly discussed in simple language.

Author: "*Koch's Manual of Apologetics; Birth Control and Eugenics; Freud; Various Pamphlets for the Paulist Press; Articles for Ecclesiastical, Homiletic, Educational Reviews; Catholic World and Salesianum.*"

—E. LYNCH.

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REV. JAMES ALOYSIUS BURNS, C. S. C., was born on Feb. 13, 1867, in Michigan City, Ind. He received his elementary education in the parish schools of his native city and later attended Notre Dame University, where he received his baccalaureate degree in 1888. After graduation Father Burns joined the Congregation of the Holy Cross and was ordained to the priesthood in 1893. He returned to Notre Dame for post-graduate studies and received his Master's degree in 1894. He remained at Notre Dame in the capacity of professor of Science until 1900, when he was appointed professor of Moral Theology at Holy Cross College, Washington, D. C. The Catholic University of America conferred the degree of Doctor of Philosophy on Father Burns in 1907. Father Burns was one of the founders of the Catholic College Conference, later called the Catholic Educational Association of which he is one of the Vice-Presidents and a member of all important standing committees. He has contributed articles to the American Catholic Quarterly; The Catholic World; and The Catholic University Bulletin.



All of Dr. Burns' literary works deal with the necessity of education in a systematic and well organized way. The necessity of Catholic Schools for Catholic children is brought out in a clear, concise and argumentive way, starting with the origin of the Catholic School System and showing its growth and development down to the present.

Author: *"The Principles, Origin and Establishment of the Catholic School System, 1908; Growth and Development of the Catholic School System, 1912; Catholic Education—A Study of Conditions, 1917.*

JOHN REICHERT.

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ABBOT EDWARD C. BUTLER, O. S. B., was born at Dublin on May 6, 1858. He received his earlier education and training at Downside Abbey, Bath, where he made his profession in 1877, and was ordained in 1884. His early training, under the learned monks of St. Benedict, made him particularly fit for his part in the religious life which he embraced, as well as for the work he was to perform in Catholic English literature.

The judicious monks of Downside Abbey early recognized the wonderful talent and ability of their confrere and sent him to the University of London. His studies completed there, he returned to Downside and was made Head Master of the College in 1892. He was also at Cambridge University from 1896 to 1904.

The great ability of Dom Butler urged the monks of Downside to elect him abbot in 1906. He successfully conducted that community for eighteen years, resigning only in 1922, in order to devote more time to his literary pursuits as he wished to complete some of the works which he had begun.

In 1908 Dublin University conferred on Dom Butler the degree of D. Litt. Previously he had received the degree of M. A., and that of J. C. D.

Dom Butler wrote much concerning the life of England during the years of the Oxford and Tractarian Movements, dealing mostly with the differences between the English and Papal Hierarchy. He tells us of the conscientious effort of earnest men to arrive at the truth in the matters of differences. Truth and facts are ever desired by men of deep thought.

Author: *Journal of Theological Studies, Lausiac History of the Palladius, Regula S. Benedicta, Benedictine Monachism, Western Mysticism* edited in 1922, *Life and Times of Bishop Ullathorne, 1926; The Vatican Council, 1930; and Religions of Authority and the Religion of the Spirit and Other Essays, edited in 1930.*

ANTHONY J. TUREK.

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RIGHT REVEREND DOM FERNAND CABROL, O. S. B., Abbot of Farnborough, was born in Marseilles in 1855. He entered the Monastery of St. Pierre, Solesmes, after his elementary schooling, where he was professed in 1877 and was ordained to the Holy Priesthood in 1882.



He was elevated to the Priorate of Solesmes in 1890 and for six years guided St. Pierre's Monastery, until he was transferred to the Priory of St. Michael's at Farnborough which was founded by the late Empress Eugenie in 1896. Dom Cabrol was consecrated Abbot in 1903, and in 1908 he was president of the French Section of the Eucharistic Congress held at Westminster. In 1920, the Order of the British Empire was conferred upon him in recognition of his services for the Red Cross during the Great War.

He is Vice-President of the Lingard Society and of the Catholic Council for International Relations. Only a few of Dom Cabrol's many liturgical works appear in English.

Author: *Liturgical Prayer, The Roman Missal* (in Latin and English).

EDWARD GILBERT.

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REV. CHARLES J. CALLAN, O. P. was born in Royalton, N. Y., December 5, 1877. He obtained his secondary education at the Lockport High School, and in 1894 matriculated at Canisius College, Buffalo, New York, from which he received the Baccalaureate of Arts Degree.

He entered the Dominican Novitiate and Seminary, Washington, D. C., in 1899, and was ordained a priest in 1905. Father Callan was sent immediately after his ordination to the Catholic University at Washington, D. C., and later to Freiburg, Switzerland where he was awarded the degree of Lector of Sacred Theology. Upon his return to the United States in 1909, he was called to the professorship of philosophy and Sacred Scripture in the Dominican Seminary, Washington, D. C. In 1915, he was appointed professor of Sacred Scripture at the Foreign Mission Seminary, Maryknoll, New York, which office he now holds. The present widespread popularity of the monthly "Homiletic and Pastoral Review" is due chiefly to the efforts of Father Callan who has been its editor since 1916.

Father Callan is a man of wide and solid learning, deeply versed in Greek, Hebrew, philosophy and theology as well as in his more special branch of theological science. One of his most popular works as an independent author appeared in 1918 with the title, "*The Four Gospels*." This single-volume Commentary on the Gospels, which is a concise and a practical work, is used extensively by priests and is widely accepted as a Seminary text-book. It is invaluable, especially, to the busy missionary for he may, with confidence, easily turn for a plain and clear exposition of the meaning of the evangelical text he has to explain in his sermons or instructions. Father Callan offers the readers the results of all his hard study in a few pages, always combining soundness of judgment with accuracy of information. The comments bear the stamp of precision of statement, solidity of doctrine and sagacious use of sacred and secular learning. Besides his contributions to the "Homiletic and Pastoral Review" Father Callan has contributed the Catholic Encyclopedia, Catholic University Bulletin, and the Irish Theol. Quarterly (1909-1913). He is also the author of:



The Acts of the Apostles, 1919; The Epistles of St. Paul, 1922; In collaboration with Rev. J. A. McHugh, O. P., The Gospels and Epistles for the Sundays and Feasts with Outlines for Sermons, 1920; A Parochial Course of Doctrinal Instructions, 4 vols., 1920-1921; The Catechism of the Council of Trent Translated into English with Notes, 1923; The Man of God, 1927; Moral Theology, 2 vols., 1929-1930, in collaboration with Rev. J. A. McHugh, O. P.; The Psalms Explained, 1929; In collaboration with Rev. J. A. McHugh, O. P., and Mr. Frank H. Callan: Excellence in English, 1924; Out of Shadows into Light, 1912; The Shepherd of My Soul, 1915; Dominican Sisters' Office Book, Dominican Sisters' Hymnal and Rubric Book, in collaboration with T. K. Reilly, O. P. 1912; Our Lady's Office According to the Roman Rite with Explanations, Office of the Dead, etc., 1928; What Is Faith? 1926; Blessed Be God, 1925; Hail Holy Queen, 1928; The Little Office B. V. M. Explained for Dominican Sisters and Tertiaries, 1927; Dominican Sisters Office Book, 5th. ed. and Dominican Sisters Hymnal, 2nd. ed., 1928-1929.

EDW. GILBERT.

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CANON DOM BEDE CAMM was born December 26, 1864 at Sunbury Park, England. He received his early education at the Westminster School and then attended Keble College, Oxford. From Oxford he received his M. A. degree and was ordained an Anglican minister in 1888. In the ministry he served as the curate of St. Agness' parish, Kennington Park until 1890. At this time his views concerning the Anglican Church began to change and in the same year he was instructed in the doctrines of the Catholic Church and also received into the true fold of Christ at Maredsous, a Benedictine abbey of which he himself became a member. He then took up his priestly studies at Collegio di Sant Anselmo in Rome and was ordained a priest in 1895.

As a priest he showed great zeal in his work. Having been stationed at Erdington Abbey until 1912, he did extensive research work on matters pertaining to the martyrs of the Catholic Church of England. Here he wrote many of his works. In 1913 he was summoned to Caldey Abbey to arrange for the reception of the Anglican Benedictines into the Catholic Church and in the same year the Holy See saw it fitting to appoint him novice master of the same community. At the time of the World War, during the years 1915 to 1919, he served as chaplain of the British forces and then was sent on missionary work to Egypt. Since his return to England he has been stationed at Downside Abbey, Bath.

The works of Canon Bede Camm are found to be of a historical character treating chiefly of the martyrs of the Catholic Church of England. They not only contain the biographies of the more prominent martyrs but also the entire subject of their martyrdom. They portray historical events which led up to the consummation of the lives of so many brave Englishmen who remained steadfast in their faith. The style in which they are written is a very attractive one, having that magnetic charm which arouses both interest and sympathy in the reader. In commenting on him,



Geo. N. Schuster says, "Bede Camm, a charming writer who since his conversion has busily popularized some of the most appealing portions of English ecclesiastical history and whose *Lives of the Blessed English Martyrs* are the products of unusual care and sympathy."

In addition to the following volumes, Dom Bede has written many articles for American and British Catholic periodicals: *Tyburn and the English Martyrs*, Cardinal Allen, 1909; *Lives of the English Martyrs*, 3 vols., 1904; *A Benedictine Martyr in England*, 1897; *A Day in the Cloister*, 1900; *In the Brave Days of Old*, 1900; *Tyburn Conferences*, 1906-1909; *Forgotten Shrines*, 1910; *Pilgrim Paths in Latin Lands*, 1923; *The English Martyrs*, 1929; *The Good Fruit of Tyburn Tree*, 1929.

M. C. POLCHA.

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REV. THOMAS J. CAMPBELL, S. J., preacher, historian, editor and teacher was born in New York, 1848, and died Dec. 14, 1925, at Monroe, New York. He was educated at St. Francis Xavier's College, New York, and was received into the Society of Jesus at the novitiate near Montreal, Canada, in 1867. After teaching for several years he pursued his theological studies at Louvain and was ordained there in 1882. At the early age of thirty-seven he was elected president of Fordham University and later made provincial of the Maryland-New York Province. He edited "The Messenger of the Sacred Heart" for seven years up to 1908 and then the national Catholic weekly, "America," from 1910 to 1914. For a short time he was president of the old St. Francis Xavier College, New York, and then president of Fordham University for five years.

His eloquence, extensive knowledge and personality, make him an outstanding preacher and lecturer, whose sermons and discourses were heard in various parts of the country. In his articles and discourses he so defended Catholic Education that the whole country was aroused by them. His literary works were for the most part historical, treating of the hardships and accomplishments of the early Jesuit Missionaries and settlers in Canada. If it were not for the extensive research of Father Campbell these valuable historical facts probably would have never been published. He also contributed many articles to Catholic magazines and to the Catholic Encyclopedia.

Author: *The Jesuits*, *Among the Algonquins*, *Among the Hurons*, *Among the Iroquois*, *Pioneer Laymen of North America* (2 vols.), *Pioneer Priests of North America* (3 vols.), *Names of God* (translation from Lessius), *Various Discourses* (sermons).

JOSEPH A. CORBIT.

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ETHNA CARBERY, who was christened Anna Johnston, was born in Ballymena, County Antrim, Ireland, in 1866 and died in 1902.

The heroic spirit of her Northern Ireland Catholicism and her utter devotion to the cause for which individual heroes have laid down their lives from time im-



memorial, have permeated the several books, magazine and journal articles, as well as the many poems that have come from the pen of Ethna Carbery. She was Irish to the core and she used her knowledge of Irish folklore and Gaelic mythology to excellent advantage in recounting the wonderful and chivalrous doings of the ancient kings, chieftains and warriors of Ireland, in an effort to arouse that pride of the Irish which is famed the world over.

While most of her principal works are political in aspect, this is not only excusable but laudable inasmuch as she was prominent in the activities of the Irish political societies of the last century and the beauty, forcefulness and undeniably literary tenure of her writings must be given full credit.

She had considerable to do with the founding of the Irish magazine, *Shan Van Vocht*, and not only assisted in a very material degree Seumas MacManus, its editor, with the editorial work for several years, but she married him in 1901.

Her poetry has a full quality of lyric beauty and is imbued with the spirit of the country and of the Irish peasant song. These poems have been collected, edited and published by her husband under the title of "*The Four Winds of Eirinn*." He has also written a memoir of her life and times.

"*Mea Culpa*" is one of the best-liked of her poems; "*The Shadow House of Lugh*" is probably the best example of her knowledge of Irish mythology in poetry; "*In Ir Na'n-og*" exhibits splendidly her imaginative gift: "*In A Celtic Past*" contains nine Irish stories of stirring Celtic emotion.

Author: *The Passionate Hearts, The Passing of the Gael.*

JOHN KENNY.

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FRANCIS CARLIN (James F. C. MacDonnell) was born on April 7, 1881, at Bay Shore, Long Island, N. Y. He was educated at St. Mary's Parochial School, Norwalk, Conn. He adopted as a pen-name the name of his grandfather, an Irish village rhymer. Altho he is considered one of the most pleasing writers of contemporary Irish poetry Francis Carlin spent but a single summer in Ireland. He spent the greater part of his life in Manhattan but in his writings makes not the slightest allusion to the life of New York City.

In his volume "*Cairn of Stars*," there is treated in an interesting style the life of the Irish people in the big cities, the market place, and on the farm, supplemented with a witty exposition of fairy tales and the courtships of lovers. In his later volume, "*My Ireland*," he writes principally of the Irish of Tyrone and the North.

Author: *My Ireland, 1917; The Cairn of Stars, 1920; The Hungry Hamiltons; Place-names of Western Tyrone; The O'Carolans or Carlins or Kerlins; the Barony Book of Omagh and Strabane; The Golden Roses.*

JOHN J. CAROLAN.



MONTGOMERY CARMICHAEL was born on May 17, 1857, at Birkenhead, England. He received his primary education in the schools of his district. Later he attended lectures at the Universities of Bonn, Brewood and Munich. After his graduation he entered the consular service, 1890. He became British Vice Consul at Leghorn in 1892. From 1908 to 1922 he acted as consul, and then was appointed Consular General to the Republic of San Marino. From 1912 to 1922 he was H. B. M's Consul to Tuscany, Umbria and The Marches. In 1920 he was honored by the British Empire when he was made an officer in the Order of the British Empire in recognition of his diplomatic services. He never professed any religion in his early youth, and he realized that something was missing. He found the solace and comfort for which he craved in the Catholic Church, and was converted to it in the year 1881.

Carmichael's works are of the type which do not appeal to all classes of people. To the pleasure seeking they seem very little connected with the realities of life; but those of a more serious trend of mind and who are at the same time religiously inclined derive much benefit and comfort from his romances which relate an inflexible fidelity to one spiritual love. There is an undercurrent of feeling in his passages which is very beautiful and not very difficult to extract if the reader concentrates properly.

As love stories his romances differ from the standard set up by the critical public. The conversations seem strained and the actions far-fetched; but his aim was not to show the depth or intensity of the love of one human being toward another, but rather that human love is futile compared to the love which we should have toward Him Who is the symbol of love, God.

Author: "*Sketches and Stories, Grave and Gay*," 1896; *The Lady Poverty*, 1901; *In Tuscany*, 1901; *The Major General*, 1901; *On the Old Road Through France to Florence*, 1904; *The Solitaries of the Sambuca*, 1914; *Life of John William Walshe*, 1902; *Christopher and Cressida*, 1924; *Francia's Masterpiece*, 1909.

M. STRITTMATTER.

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GEORGE CARVER, author and professor, was born in Cincinnati on Dec. 19, 1888. He studied at the Universities of Alabama and Chicago, and at Miami University where he received the degree of Bachelor of Arts in 1916. He has taught English at Penn State, University of Iowa and the University of Pittsburgh, where he is now an associate professor. Mr. Carver served with the American Expeditionary Forces in 1918 and 1919. He is a member of the Modern Language Association.

Professor Carver is the author of "*The Catholic Traditions in English Literature*." This work is an anthology of Catholic prose and poetry and the author has gleaned the best from the field of English Catholic Literature. In collaboration with Ellen Geyer he has edited "*Representative Catholic Essays*," collection of sixteen essays edited by the best Catholic essayists.



In addition he is the co-author of two works on literary composition: "*Writing and Rewriting*," and "*Minimum Essentials of Good Writing*." Author: *Points of Style*, 1928; *Essays and Essayists*, 1929; *Stream of English Literature*, 1930; *Periodical Essays of the Eighteenth Century*, 1930.

JOSEPH STRAKA.

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MADAME CECELIA, a nun of the Congregation of the Religious of Saint Andrew, was born in England in 1852 of Protestant parents. She received the light of faith and was converted in 1874. The following year, she entered the novitiate of her order. Her first book appeared some years later in 1899 and, since that time she has enriched the literature and exegetic science of the Catholic world. Nearly twenty years ago, Madame Cecelia in the interest of the Young Catholics in England preparing for local University examinations annotated "*The Acts of the Apostles*," which lately has been re-printed. Her writings and commentaries are freely consulted and recognized.

Author: *Gospel According to St. John*; *Gospel According to St. Matthew, Mark and Luke*; *At the Feet of Jesus*; *Home Truths for Mary's Children*; *Cor Cordium*; *Looking In Jesus*; *Mater Mea*; *More Home Truths for Mary's Children*; *More Short Readings for Mary's Children*; *Spiritual Gleanings for Marian Sodalists*; and many other works for girls.

RICHARD E. BARRETT.

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GILBERT KEITH CHESTERTON was born in Kensington, England, in 1874 and was educated at St. Paul's School and Slade Institute. Born in the Anglican church he affiliated himself to the Socialists but in 1922 his extensive reading brought him into the Catholic Church. A journalist by profession, Mr. Chesterton has written essays, history, plays, novels and verse; and it is no easy task to determine his place in literature. "At the present day Chesterton does occupy in contemporary literature a place that no one else does. He is, in a sense, a "Dickens of the twentieth century." Such is the judgment of Patrick Braybrooke who concludes: "He is not in any sense a specialist; he is really a general practitioner with the hand of a specialist in everything he touches except divorce. In a word, he is that thing in literature that occurs once or twice in every century—an epic. He is the laughing, genial writer of the twentieth century who, in everything he does, earns the highest of all literary honors—to be unique." He has produced a style so characteristically his own, has written so curiously on what we might term the unnoticed phases of popular topics with such a wealth of metaphor and paradox, that he stands alone in the world of literature today. No book has presented to the public with deeper insight and greater clarity the fundamentals of the Christian faith than his "*Orthodoxy*."

Author: *Tremendous Trifles*; *The Ball and the Cross*; *The Superstition of Divorce*; *Evils of Eugenics*; *The Everlasting Man*; *The Catholic Church and Conversion*; *What's Wrong with the World*; *Alarms and Discussions*; *The Crimes of*



England; A Shilling For My Thoughts; A Short History of England; Irish Impressions; The Uses of Diversity; What I Saw in America; The Man Who Knew Too Much; Fads versus Fancies; The Outline of Sanity; Eugenics and Other Evils; The Napoleon of Notting Hill; The Club of Queer Trades; The Man Who Was Thursday; All Things Considered; Manaline; The Flying Inn; The New Jerusalem; Tales of the Long Bow; The Return of Don Quixote; The Innocence of Father Brown; The Wisdom of Father Brown; The Incredulity of Father Brown; The Secret of Father Brown; Dickens; The Victorian Age in Literature; St. Francis of Assisi; William Cobbett; Robert Louis Stevenson; The Wild Knight; Ballad of the White Horse; Poems; The Ballad of St. Barbara; The Thing.

PETER A. R. BODENSCHATZ.

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ISABEL CONSTANCE CLARKE was born near Plymouth, England, the daughter of Colonel and Mrs. F. C. Hannam Clarke, C. M. G. Colonel Clarke, himself an able writer, was author of "*Staff Duties*" and was for many years Surveyor General of the Island of Ceylon as well as member of its Legislative Council.

Miss Clarke's entrance into the field of Catholic literature dates from her conversion to the faith of our fathers in 1901. The lessons she learned in Catholic Theology have been incorporated in her literary productions to the immense profit of her thousands of readers who prefer theological discourses interwoven with romance and fiction.

As religious fiction has always played a prominent part in the moulding of Christian thought, Miss Clarke's prose and verse are the medium through which she expresses her supreme sense of the power and the sweetness of faith. Her stories are simply and straightforwardly narrated and are disclosed in an always graceful and correct style, with the result that her books are very efficacious aids for teaching boys and girls the principles of their Catholic faith and in creating a militant spirit of loyalty to it.

Miss Clarke has written two biographies, "*Elizabeth Barrett Browning*" (1930) and "*Haworth Parsonage*" (1928). She has contributed numerous articles and poems to the "Dublin Review," "The Tablet," "Far East" (May, 1930), "Country Life," "Nineteenth Century and After" and others. Her poetry is her minor work, but none the less beautiful and enchanting. "*A Window in Whitechapel*" came from her pen in 1906; "*Nomad Songs*" in 1911, and "*The Pathway of Dreams*" in 1919.

The "*Shelf of Books*" produced by Miss Clarke speaks eloquently of her prowess in the field of the novel. "*Fine Clay*" is the best of her earlier books; the most important is "*Haworth Parsonage*," "*A Picture of the Bronte Family*," and "*Strangers of Rome*;" the most popular, "*It Happened In Rome*," and, of course, "*Fine Clay*." She has never been advertised as a "best-seller," but that help she surely does not require. Her novels have ever been her great forte and she has the capacity of being able to be delicately humorous, austere, didactic, richly colorful,



dramatic, graciously human and appealing by turns, as the various occasions demand. She has a certain charm which quickly possesses a reader; an unusual literary grace and a power of exquisite charm.

Author: *Haworth Parsonage, Elizabeth Barrett Browning, The Secret Citadel, Only Anne, The Potter's House, The Deep Heart, Tressider's Sister, Carina, Children of the Shadow, Castle of San Salvo, A Case of Conscience, Julian, Prisoners' Years, By the Blue River, Fine Clay, Whose Name is Legion, The Lamp of Destiny, The Rest House, Average Cabins, Viola Hudson, Selma, We That Are Left, Stepsisters, Young Cymbeline, Children of Eve, The Elstones, Eunice, Lady Trent's Daughter, Ursula Finch, The Light on the Lagoon, Anna Nugent, The Villa by the Sea, It Happened in Rome, Strangers of Rome, A Picture of the Bronte Family.*

JOHN BELL.

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The journalist and playwright, JOSEPH IGNATIUS CONSTANTINE CLARKE, was born in Dublin in 1846. Having successfully pursued his studies in the local schools and afterwards at Mountrath College, Queens County, he went to London. After occupying a few minor positions in that city he entered the Civil Service at the age of sixteen. While here he got in touch with the Irish Political Leaders and his sympathies with them being known, was watched by the British authorities to such an extent that he was forced to leave his native land and come to the United States in 1868. Soon he took an active part in journalism in New York and was placed on the staff of "The Herald." Later he became Editor of the "Criterion" and also wrote an epic on the patriot, Robert Emmett, as well as a volume on Japan and Oriental conditions in general which greatly added to his literary repute. An excellent work of his is "*Lydia Pinkham*." As a poet he wrote a number of lyrics among which will be recalled his "*Fighting Race*." His last book "*My Life and Memories*" deserves recognition. He died in New York City in 1927.

JOSEPH NOLAN.

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HON. PAUL CLAUDEL, diplomat and playwright, was born in France, August 6, 1868. He received his degree in Law from Ecole des Sciences Politiques. In 1893 he was vice-consul in New York and the following year was appointed consul in Boston, Mass. In 1895 he was sent to Shanghai, China, and in 1916 to Brazil. He was appointed Ambassador and Plenipotentiary to the United States in 1927. M. Claudel's natural gifts are varied. A diplomat of international reputation, he has evinced a deep philosophical sense and has produced verse and plays which have stirred not only his own nation but the people of other lands and tongues. In Japan his "*No*" captivated the citizens of the Kingdom of the Rising Sun. China welcomed his dramas and the United States has been quick to applaud the verse and plays of this gifted Frenchman. In France M. Claudel's poems are recognized for their originality and incomparable rhythm. His "*Lectures to a Doubter*" tells of the mental torture of Jacques Riviere and his conversion. They portray more than anything else the deep sense of Catholic faith in M. Claudel.

Forty-seven



FIVE AMERICAN JESUIT WRITERS

REV. HENRY S. SPALDING

REV. FRANCIS F. DONNELLY

REV. JOHN J. WYNNE

REV. NEIL BOYTON

REV. MICHAEL EARLS



Author: *Letters to a Doubter, The City, The Histaye, The Tidings Brought Mary, The East I Know, Life of Christopher Columbus, 1929, Proteus, a satire, Frania Tete d'Or (play), Three Poems of the War, 1919.*

ORIGENE GUILLET.

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LADY CLIFFORD (Mrs. Henry de la Pasture) was born at Bramling, Kent, England. She is the daughter of Edward Bonham. In 1918 she was created a Commander of the British Empire.

Her first husband was Henry Philip Ducarel de la Pasture, J. P., of Llandogo Priory, and in 1910, she remarried. Her husband is Sir Hugh Clifford, G. C. M. G., Governor of the Straits Settlements.

Lady Clifford is not only a novelist, but also a playwright of note. Her play "*Peter's Mother*," was so popularly received that it was played at a special performance at Sandingham by command of the late King Edward.

She is the author of *Adam Grigson, The Little Squire, A Toy Tragedy, Deborah of Tod's, Cornelius, The Lonely Lady of Grosvenor Square, Catherine's Child, The Tyrant, Master Christopher, Michael Ferrys* and other novels.

Of the plays she has written, *The Lonely Millionaire, Peter's Mother*, and *Her Grace the Reformer* have been produced on the stages of Wyndham's Apollo; Comedy and Haymarket Theatres.

She has two daughters by her first husband and lives at the Government House in Singapore.

EDWARD LYNCH.

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PADRAIC COLUM, the poetic and dramatic laureate of the soil, was born in Longford, Ireland, Dec. 8, 1881, and was educated in the public schools. He served as editor of "The Irish Review" of Dublin, and was one of the founders of the world-famous Abbey Theater, then known as the Irish National Theater. In 1914 he came to the United States. Since then he has visited the Hawaiian Islands and his love for the people and customs of that Island have prompted him to write "*At the Gateways of the Day*" and "*The Bright Islands*."

Mr. Colum is a poet, lecturer and dramatist. Some of the books he has published are: "*Wild Earth*," "*Dramatic Legends*," "*Creatures*." The very names of his books show his poetical turn of mind: "*The King of Ireland's Son*," "*The Boy Who Knew What the Bird Said*," "*The Girl Who Sat by the Ashes*," "*The Children of Odin*," "*The Boy Apprenticed to an Enchanter*," "*The Children Who Followed the Piper*," "*Castle Conquer*," "*The Island of the Mighty*," "*The Voyagers*," "*The Forge in the Forest*," "*The Road Round Ireland*," "*The Fountain of Youth*." Added to these is an anthology of Irish poetry.



The best known of Padraic Colum's poems is "*An Old Woman of the Roads*:"

"Oh, to have a little house,
To own the hearth and stove and all—
The heaped up sods upon the fire
The pile of turf against the wall!
To have a clock with weights and chains.
And pendulum swinging up and down!
A dresser filled with shining delph,
Speckled and white and blue and brown.
I would be busy all the day
Cleaning and sweeping hearth and floor,
And fixing on their shelf again
My white and blue and speckled store.
I would be quiet there at night
Beside the fire and by myself,
Sure of a bed and loth to have
The ticking clock and shining delph.
Och! but I'm weary of mist and dark
And roads where there's never a house or bush
And tired I am of bog and road
And the crying wind and lonesome bush
And I am praying to God on high,
And I am praying Him night and day
For a little house—a house of my own—
Out of the wind's and the rain's way.

Irishman that he is, his faith permeates all his works—the faith like that of a simple peasant. His poems, with themes exclusively religious, are full of delicate sentiment: "*Christ the Comrade*," "*David at Gwilliam's Mass of the Birds*" are poems of this type. In "*A Cradle Song*" he speaks of a child in sleep as going to a place
"Where Mary puts round him her mantle of blue."

"*A Drover*" gives us an insight into the imaginative wanderings and flights of fancy of a farmer working in the fields. Other short poems worthy of attention are "*Fuschia Hedges in Connacht*" and "*The Bird of Jesus*."

His plays shows further his love for the soil and the men of the soil. "*The Land*" which was produced at the Abbey Theater contrasts the love of a father for his farm and his son's anxiousness to leave it. "*The Fiddler's House*" is the tale of a fiddler, filled with wanderlust, who leaves his farm to his home-loving daughter and sets out with her sister, another wanderer, to fiddle his way over the roads. "*David Muskerrey*" is a tragedy. One of his latest books "*Creatures*" shows the author's love and understanding of bird life. "*The Road Round Ireland*" is a story of present day Irish life in its various phases.

JOHN KENNY.



When the Catholic Book of the Month Club chose for the month of March the sea fiction story '*Gloucestermen*,' they added fresh literary laurels to the already well crowned brow of JAMES B. CONNOLLY. Perhaps there is no other writer of the present age who has had such a colorful career, filled with adventures and experiences of all kinds. Born in South Boston sixty-two years ago; educated in public and parochial schools from which he graduated; attended scientific school at Harvard for less than a semester; starred in several branches of sport during his early school-days and later when he won first Olympic Championship of modern times at Athens in 1896; was Inspector, Clerk and Surveyor with the U. S. Engineer Corps at Savannah, Georgia, from 1892 to 1895; served with the Ninth Massachusetts Infantry in the Spanish-American War in 1898 and later with the Navy from 1907 to 1908; chosen as Progressive Candidate for Congress in 1912 and about the same time was honored to a membership in the National Institute of Arts and Letters, Army of Santiago De Cuba; entered Collier's Short Story Contest in 1914 and won premier honors; during the same year he was their War Correspondent in Mexico and in 1917 he fulfilled the same office on the European waters. Mr. Connolly has always been a staunch Catholic, belongs to the Knights of Columbus and is a regular contributor to "Columbia," their monthly magazine.

His first efforts as a writer were limited to novels and stories relative to his experiences on the sea and the impressions that he had gained in his tender years of the fishermen who lived in his neighborhood. In 1902 his two short stories '*Jeb Hutton*' and '*Out of Gloucester*' were received by the press and popularly approved. After the publishing of these two works his path to future greatness in his chosen field was opened. Other novels soon followed, as '*The Seiners*' in 1904; '*Deep Sea Toll*' in 1905; '*Crested Seas*' in 1907; '*An Olympic Victor*' in 1908; '*Open Water*' in 1910; '*Wide Courses*' in 1911; '*Sonnie Boy's People*' in 1913; '*The Trawler*' in 1914; '*Head Winds*' in 1916; '*Running Free*' in 1917; '*The U-Boat Hunters*' in 1918; '*Hiker Joy*' in 1920 and '*Tide Rips*' in 1922. Up to this time his works had been brilliant but brief fiction, but in 1925 he began to write full-sized novels, the first of these was '*Steel Decks*' followed in 1927 by '*The Coaster Captain*.' His latest book '*The Gloucestermen*,' is a collection of short stories.

The most salient thing about all his works is that they depict characters true to life. They do not treat of men and women that in any way are like the dolls or puppets that fill up the pages of the best sellers. His plots are simple as are all the great plots of life. The characters really make them, they do not make the characters. All in all, the beauty of his style lies in its regal simplicity bereft of all trimmings and is both chaste and chiselled. Naturally, he is a master of sea fiction, having been as he relates, washed out of a cabin bunk into a fishing schooner when seven years old, having fished in the Baltic, North and Artic Seas at various times and having sailed on every type of sailing ship that floated on the waves. As he has a mastery in his knowledge of seas and ships so he has a most intimate acquaintance with the men who make ships and seas their profession.



Commenting on his writings the late Theodore Roosevelt said "He has written what I think are the best sea tales that have ever been penned." Among the most favorable comments of the many that have been written by the larger newspapers of both the European and the two American continents, that of "The Philadelphia Record" stands out most clearly. It says "Mr. Connolly has put humor and pathos in his stories. He shows the ocean pushing like mad white horses; he shows it in fogs and lashed by winds; the perils of passages and the fury of gales; the teeth and claws of the ocean, which smiles and laughs one moment and then tears and crushes like a demon."

Author: *Jeb Hutton* 1902; *The Seiners*, 1904; *The Crested Seas*, 1907; *Open Water*, 1910; *Sonnie Boy's People*, 1913; *Head Winds* 1916; *The U-Boat Hunters*, 1918; *Tide Rips*, 1922; *Coaster Captain*, 1927; *Out of Gloucester*, 1902; *Deep Sea's Toll*, 1905; *An Olympic Victor*, 1908; *Wide Courses* 1911; *The Trawler*, 1914; *Running Free*, 1917; *Hiker Joy*, 1920; *Steel Decks*, 1925; *Book of the Gloucester Fishermen*, 1927; *Gloucestermen*, 1930. Several short stories.

BROTHER JOHN MCGUIRK.

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JOSEPH CONRAD (Korzeniowski) was a son of distinguished Polish exiles. He was born in the Ukraine in 1857 and died in England in 1924.

Educated in Volgoda and Cracow, Conrad was entirely unfamiliar with the English language until his nineteenth year, but with a powerful energy which dominated his life, he set himself to the task of mastering what was for him a very difficult tongue. He joined the English merchant marine and sailed the seas of the world. Not only did he succeed in obtaining a thorough knowledge of English, but he became one of the noted writers of England in his day.

He published his first novel, "*Almayer's Folly*" in 1895. Conrad was then about thirty years of age. He had not yet abandoned the sea as a profession for his marked ability brought him rapid advancement to the rating of captain and master. At thirty-seven, Conrad quit sea-faring and settled in England with the intention of devoting his time to writing.

His stories deal with ships and sailors; the terror, beauty and caprice of the sea; strange tropical ports and unchartered islands; impenetrable forests near the equator; atmospheric storms and topics chiefly concerned with marine conditions and mariners. His fame largely has been gained as a chronicler of remote seas and shores. The sentences he uses in his books are direct and terse and his stories progress lackadaisically at the outset, but when the author has thoroughly familiarized his reader with his characters, he proceeds to powerful and logical conclusions in an entrancing and gripping manner.

"*A Personal Record*," written in 1912, gives answer to many questions concerning Conrad's productions. His best known novels are "*The Nigger of Narcissus*," "*Chance*," "*Nostromo*," "*The Arrow of Gold*," but his ablest books are "*Tales of Unrest*" and "*Lord Jim*."



Author: *Youth, a Narrative and Two Other Tales; The Arrow of Gold, The End of the Tether, Rescue, Chance, Lord Jim, Nostromo, Set of Six, The Inheritors, Nigger of the "Narcissus," The Rover, Suspense, Typhoon, Victory, Within the Tides, Almayer's Folly, Outcast of the Islands, The Secret Agent, Under Western Eyes, Mirror of the Sea, A Row of Gold, Twixt Land and Sea, Shadow Line, A Personal Record, Notes on Life and Letters.*

JOHN J. DZURKO.

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KATHERINE ELEANOR CONWAY was born in Rochester, New York, on September 6th, 1852. She was educated in the Sacred Heart academies of Rochester and New York and St. Mary's Academy, Buffalo, N. Y. She began her literary and journalistic career on the Rochester Daily Union and Advertiser. She was for five years editor of the West End Journal and from 1880 to 1883 was assistant editor of the Catholic Union and Times. John Boyle O'Reilly, editor of the Boston Pilot was attracted by her poem "Remember," and secured her services as a member of the Pilot staff. She served in the capacity of associate editor of this paper from 1883 to 1908.

Miss Conway was awarded the Laetare Medal in 1907, and five years later Pope Pius XI bestowed the "Pro Ecclesia et Pontifice" medal upon her in recognition of her distinguished services to the Church. She died in Boston in 1927. Miss Conway's best known works are a novel "*Lalor's Maples*" published in 1901, and her "*Watchwords from John Boyle O'Reilly*."

Author: *On the Sunrise Slopes, 1881; Watchwords from John Boyle O'Reilly, 1891; A Dream of Lillies, 1893; A Lady and Her Letters, 1895; Making Friends and Keeping Them, 1895; Questions of Honor, 1896; Bettering Ourselves, 1899; New Footsteps in Well Trodden Ways, 1899; The Way of the World and Other Ways, 1900; Lalor's Maples, 1901; Christian Symbols and Stories of the Saints (with Clara E. C. Waters), 1902; The Christian Gentlewoman, 1904; In the Footprints of the Good Shepherd, 1907; The Woman Who Never Did Wrong and Other Stories, 1918; The Golden Year of the Good Shepherd in Boston, 1918.*

ENNIS CONNELLY.

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REV. CHARLES COPPENS, S. J., was born at Turnhout, Belgium, on May 24, 1835, and died in Chicago, Ill., on December 14, 1920. His preliminary and classical education was obtained in the Jesuit School of his native town in Belgium. In 1853 he came to this country and entered the Society of Jesus. After completing his philosophy at St. Louis University and his Theology at Fordham University he was ordained to the priesthood by Cardinal McCloskey in 1865. After his ordination he was engaged as instructor of Rhetoric for the Jesuit Scholastics at Florissant, Mo., and St. Louis University. He also served as professor of philosophy at Detroit



PRAYER OF A SOLDIER IN FRANCE



My shoulders ache beneath my pack;
(Lie easier, Cross, upon his back).

I march with feet that burn and smart;
(Bread, Holy Feet, upon my heart).

Men shout at me that may not speak;
(They scourged Thy back and smote Thy cheek).

I may not lift a hand to clear
My eyes of burning drops that sear.

(When shall my guilty soul forget
Thy agony of Bloody Sweat?)

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.

So let me render back again
Thy millionth of Thy gift. Amen.

Joyce Kilmer

(From "Joyce Kilmer's Poems, Letters and Essays," Doubleday, Doran & Co., Inc.)
FROM AN ORIGINAL COLORED DRAWING BY A SEMINARIAN



College and at Creighton University which position he held for over twenty years. Practically his entire life was devoted to the cause of Catholic education. His "*Practical Introduction to English Rhetoric*" published in 1885 is a pioneer work in Catholic text-books and it has engaged immense popularity throughout the country as did his excellent "*Act of Oratorical Composition*" published in 1886. His book on "*Moral Principles and Medical Practice*" published in 1898 was the first Catholic treatise in English on Medical Jurisprudence. In addition he has edited several text-books and has also contributed numerous articles to Catholic magazines and reviews.

Author: *Logic and Metaphysics; Moral Philosophy; Moral Principles and Medical Practices; Systematic Study of the Catholic Religion; Mystic Treasures of the Holy Mass; Choice Morsels of the Bread of Life; A Brief History of Philosophy; Practical Introduction to English Rhetoric; Art of Oratorical Composition; Who Are the Jesuits?; Protestantism, How It Was Brought About.*"

JOHN CUNNINGHAM.

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ELEANOR ROGERS COX was born in Enniskillen, Ireland, in 1865, and shortly afterwards was brought to America by her parents. Having completed her course of studies at St. Gabriel's High School, New York, she was instructed by private tutors.

As a poetess she ranks high, for she was chosen by the Poetry Society of America to represent American poetry from 1900-1919. Her poetry for the most part is of celtic nature, based on the legends and myths of the race, on which she occasionally lectures. Many contributions of poems, essays and short stories written by her can be found in American magazines including the Century Magazine and the New York Sunday Times Magazine.

She is a member of the Author's League of America, Catholic Writers Guild, Poetry Society of America and vice-president of the Irish Literary Society of New York.

Author: *A History of Heroes, 1911; Latter Day Poetry of Ireland, 1913; Singing Fires of Ireland, 1916; Finovar of the Fair Eyelids, 1918; Austin Dobsin, 1921; Poet and Friend, 1921; Andrew Land, 1922.*

HENRY B. PENDER.

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FRANCIS MARION CRAWFORD, one of the most versatile of modern novelists, was born in Bagni di Lucca, Italy, August 2, 1854. He spent his early years in New York, and then studied at St. Paul's in Concord, at Cambridge, Heidelberg and Rome. Like many other authors of renown, Crawford owed his introduction into the writing field to the element of chance. While in dire financial straits in India in



1879, he was offered an editorial position on the "Indian Herald" of Allahabad. While engaged by this newspaper it was suggested to him that he write about his oriental experiences. He followed this suggestion, and "*Mr. Isaacs*" was the result. This work was published in 1882, and immediately brought him fame at home and abroad. After this first success, Crawford wrote a long line of books, dealing with a large variety of scenes and subjects.

The predominant characteristic of Crawford's work is their versatility. This, no doubt, was the effect of his active life, where he was accomplished along many lines. His writings are cosmopolitan and varied. He wrote of Rome and the rest of Italy only a little better than of America, England, and the rest of the world. "*The Three Fates*" and "*Katherine Lauderdale*" deal with New York life; *Zoroaster* is a story of Ancient Persia; *A Tale of a Lonely Parish* is a sketch of rural life in England; *Saracinesca* is the history of an Italian noble family; *Via Crucis* is a story of Biblical times, and *The White Sister*, is a modern story of the romance of a nun and an army officer.

It has been said of Crawford that "throughout his long career as a writer of fiction he amused and interested the people of England and America. Versatile in his tastes, versatile in his abilities, romantic in his character, romantic in his picturesque art, he knew and represented life in scenes of many colors. In quality he was now up, now down in skill. Some of his work is good; some is very good, but no man can yet say, for it is only twenty-one years since he passed away, whether it has that universality of appeal which is the guarantee of greatness."

Crawford was not born to Catholicism but was converted in 1894. His works are pervaded with no great air of religious convictions but on the whole he can be regarded as a writer with a Catholic influence.

Author: *Mr. Isaacs*, 1882; *Dr. Claudius*, 1883; *A Roman Singer*, 1884; *Zoroaster*, 1885; *A Tale of a Lonely Parish*, 1886; *Saracinesca*; *Marzio's Crucifix*; *Paul Patoff*, 1887; *Greifenstein*; *Sant Ilario*, 1889; *A Cigarette Maker's Romance*, 1890; *The Witch of Prague*, 1891; *Don Orsino*, 1892; *Pietro Ghisleri*, 1893; *The Ralstons*, 1895; *Constantinople*, 1895; *Corleone*, 1897; *Immortalis*, 1898; *Via Crucis*, 1899; *In the Palace of the King*, 1900; *The Rulers of the South*, 1900; *The Heart of Rome*, 1903; *Marietta, a Maid of Venice*, 1904; *Whosoever Shall Offend*, 1904; *The Life of Pope Leo XIII*, 1904; *Soprano, A Portrait—Fair Margaret*, 1905; *Gleanings from Venetian History*, 1905; *The Novel: What It Is*, 1905; *The Prima-donna*, 1907; *The Diva's Ruby*, 1908.

ENNIS A. CONNELLY.

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FATHER CUTHBERT, O. S. F. C., was born in Brighton, Sussex, England, in 1866. He was educated at St. Mary's College, Woolhampton, and in the seminary of the Capuchin Order. He was ordained to the holy priesthood in 1889. He re-



ceived the degree of Master of Arts from Oxford, where he was lecturer in Ecclesiastical History. He has held various offices in the Capuchin Order, notably those of Provincial from 1923 to 1927 and Superior of the Franciscan House of Studies at Oxford,—a position he still holds. He has contributed to many magazines and reviews, including the *Catholic World* and *The American Ecclesiastical Review*. The greater number of Father Cuthbert's published works deal with Franciscan topics.

Author: *St. Francis and You*; *The Friars and How They Came to England*; *Catholic Ideals in Social Life*; *A Tuscan Penitent*; *Chronicle of Thomas of Eccleston*; *St. Francis and Poverty*; *Life of St. Francis of Assisi*; *The Romanticism of St. Francis*; *God and The Supernatural*; *St. Francis, (An Historical Drama)*; *The Capuchins*.

JAMES LOGUE.

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REV. JAMES J. DALY, S. J., was born on Feb. 1, 1872, in Chicago, Ill. He received his classical education at St. Ignatius College, Chicago and at St. Stanislaus Seminary, Florissant, Mo. In 1890 he entered the Society of Jesus and was ordained to the priesthood in 1905, after completing his Philosophical and Theological training at St. Louis University where he received his Master's degree in 1906. Father Daly has taught the classics and English at the following: St. Mary's College, Kansas, St. Louis University; St. Xavier's, Cincinnati, Ohio; Campion College, Wisconsin, and at the present he is a professor of English at St. Louis University. Father Daly was the associate editor of *America* from 1909 until 1911 and at present is on the editorial staff of the Jesuit periodical, "Thought." He has contributed various articles to the *Catholic World*; *America*; *Ave Maria*; *Commonweal*; *Book Review*; *The Bookman*, as well as several poems to Walsh's *Anthology* and Maynard's *Modern Catholic Verse*. His only published book is a biography called "*Sr. John Berchman*."

Author: *St. John Berchman*.

JOHN GALLIVAN.

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THOMAS AUGUSTINE DALY, Litt. D., poet-humorist, lecturer and journalist was born in Philadelphia, May 28, 1871 of John Anthony and Anne Victoria (Duckett) Daly. His earlier education was received in the public schools of Philadelphia. In 1887, he received a business diploma from Villanova College. His classical course was pursued at Fordham University, but he left that institution during his sophomore year. Two years after, Fordham University recognizing his remarkable ability, conferred on him an honorary Master of Arts degree and ten years later a degree of Doctor of Literature. Notre Dame University honored him with a Doctor of Laws degree in 1917; Boston College did likewise in 1921.

Fifty-seven



Pursuing his education in the business field, Mr. Daly worked as a clerk until becoming a reporter and editorial writer on the staff of the Philadelphia Record, when the literary world claimed him. Accepting the position of general manager of the Catholic Standard and Times, he raised the standard of the diocesan paper and increased the circulation to such an extent that the Standard and Times became known and widely read throughout the country. It was about this time that Mr. Daly was attracting the eyes of the critics by the poetry he published in the Catholic papers. Commenting on Mr. Daly's poetry, the New York Evening Mail stated, "T. A. Daly is known everywhere for his songs in Italian and Irish dialect. He prints one of these in the Catholic Standard and Times and immediately it reappears in every newspaper in the United States. The copyright, it seems, doesn't run in the case of Tom Daly's verses. The country has to have them; the people hold the right, not Daly. Probably there never was a poet lived whose songs went upon so many presses so soon after their utterance."

As a result of his numerous successes as a poet the demand grew for him as an after dinner speaker, commencement orator, lecturer upon literary topics and current events before Chambers of Commerce, universities and academies and clubs of men and women. For not only, was he a poet and humorist, but also, a keen critic of life and letters and a publicist in the best sense of the word.

Mr. Daly made his first appearance on the platform as a lecturer in July 1905. He was just then beginning to attract attention as the pioneer interpreter of Italian in America. "His Italian studies, *Canzoni*, 1906; *Carmina*, 1909; *Madrigali*, 1912, and *McAroni Ballads*, 1919," said Julian Hawthorne, in a contemporary review, "are marvelous, they are incomparable." In the intervening years no one has successfully challenged his pre-eminence in that direction. He has made safely his own the field whose new soil he was the first to plough. But he has done more than that. He has been called a "tri-lingual poet," and in this he is unique. "Tom Daly's gift in dialect, especially Italian and Irish," says Christopher Morley, "needs no comment. But his talent, however charming, must not obscure his finer credit as a poet of English undefiled." His ode "*To a Thrush*," 1912, won the Lyric Year prize and also drew the following appreciation from Theodore Roosevelt, "I have so much enjoyed those poems—I was particularly charmed with "*The Song of the Thrush*."

Besides giving much time to his poetry, lectures and talks, Mr. Daly accepted the position as associate editor of the Philadelphia Ledger, during the late war. And after leaving the services of that paper, he became associate editor of The Record, Philadelphia, a position he holds since that time.

Among Mr. Daly's other poems and writings are: *Little Polly's Poems*, 1913; *Songs of Wedlock*, 1916; *The Wissahickon* (prose), 1922; *Herself and the Houseful* (prose), 1924.

RICHARD E. BARRETT.



RICHARD DEHAN (Clotilde Inez Augusta Mary Graves) was born, June 3, 1863, at Buttevant Barracks, Co. Cork, Ireland. Her education was self obtained by night while supporting her parents by petty journalistic work in London, playing small parts in stage productions and in doing black-and-white illustrations for comic papers. She was received into the Church in 1896 by Rev. Michael Gavin, S. J. She wrote sixteen plays between 1889 and 1907, which were produced in Great Britian and New York. She lives at The Towers, Upper Beeding, Nr. Bramber, Sussex, England.

Author: Novels: *The Dops Doctor*, 1910; *Between Two Thieves*, 1912; *The Man of Iron*, 1914; *A Gilded Vanity*, 1914; *That Which Hath Wings*, 1917; *The Just Steward.*, 1922; *The Pipers of the Market Place*, 1924; *The Sower of the Wind*, 1926; *The Lovers of the Market Place*, 1928; *Shallow Seas* (in press). Volumes of Stories: *The Headquart Recruit*, 1911; *The Cost of Wings*, 1912; *Off Sandy Hook*, 1913; *Earth to Earth*, 1914; *Under the Hermes*, 1915; *A Sailor's Home*, 1916; *The Eve of Pasqua*, 1917; *The Villa of the Peacock*, 1918.

M. C. POLCHA.

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HENRIETTA EUGENIE DELMARE was born July 25, 18..... in Etrepagny, France and received her early education in her native land and England. She passed the higher local Cambridge examinations in several subjects and taught French, piano and other subjects for many years as governess in titled families of France and England. Miss Delmare is a contributor to the Catholic World, The Rosary, The Magnificat, The Messenger, The Franciscan Herald and the Young Catholic Messenger.

Author: *The Little Apostle on Crutches*, 1912; *Nelly Kelly*, 1912; *Romald's Mission*, 1912; *The Children of the Log Cabin*, 1913; *Four Young Americans*, 1913; *Live In A Nest*, 1914; *The Reformation of Jimmy*, 1914; *Her Heart's Desire*, 1915; *Little Ambassadors*, 1915; *Chiquita and a Mother's Heart*, 1923.

WILLIAM CONLEY.

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HUMPHREY J. DESMOND was born September 14, 1828, in Ozaukee Co., Wisconsin. He was educated at the University of Wisconsin, graduating with the degree of Bachelor of Arts. From the same school, he received the degree of Bachelor of Laws in 1880. Notre Dame University conferred on him the degrees of Master of Arts in 1895 and of Doctor of Laws in 1917. He began the practice of law in 1881, and in 1890 acted as counsel in the famous Edgerton Bible Case before the Supreme Court of Wisconsin, which in its decision of the case held that the reading of the Bible in the public schools is sectarian instruction and therefore that the law requiring it is in violation of the Constitution. He was a member of the



CHARLES STANTON DEVAS was born August 26, 1848 at Woodside, Old Windsor, England. It is noteworthy that he was born of Protestant parents and became a Catholic just before entering the university. He was educated at Eton and Balliol College, Oxford, where he was honored in law and in history. From the moment of his conversion Mr. Devas devoted his life to the service of religion.

Born in a time of disruption and in a world in which the anti-religious spirit prevailed his life was veritably a battle of the pen. The governments of Europe were undermined with secret societies. As an example it will be remembered that in 1870 Garibaldi, in conjunction with Napoleon III of France succeeded in the spoliation of the Papal States. Socialism prevailed in Europe, teaching a sociology without ethics, and principles of political economy based on pagan opinion without any regard for experiences taken from history. It was against this that Devas fought so well. Maintaining a highly Christian attitude he became one of the greatest political economists of the day. By treating his subject from a purely Christian standpoint he was one of the earliest to oppose the current teaching which declined to consider history and ethics as relevant to it.

In 1883 Devas published his first work, "*The Groundwork of Economics*." Up to this time he had been working for periodicals under an assumed name. The work did not meet with much popularity due to the fact that it merely marked his debut in literary circles.

His translation of Hergenrother's "Church and State" published anonymously did much for the Church among English-speaking nations. But his first real success was his "*Manual of Political Economy*," published in 1892. This is still used as a text in many English schools and seminaries. "*Studies in Family Life*" which followed was a work based on historical facts and had for its aim the justification of the view that the teaching of Christ is a necessary factor in the study of social problems. Devas' later lectures and pamphlets placed him among the foremost men of the day by their influence on society life.

In his last and greatest work, "*The Key to the World's Progress*," is the power, simplicity, and sincerity of our author most strongly felt. Here do we come to realize the clearness and depth of his philosophical mind. The Catholic Church in England and elsewhere was never more in need of a zealous champion and Mr. Devas rose to the occasion. In this apologetic he met the difficulties and questionings of the twentieth century with such zeal and religious fervor that no argument was able to stand against his.

His death on November 6, 1906, was a most severe blow to the Catholics of England. By it they lost one of their most brave defenders, one whom they were to need so sorely in the battle against Socialism so soon to menace them.

The intense piety of the man, his humility, and his great love for the poor are most manifest in his works and indeed form the keynotes of his success in life. His great influence over the thought and conduct of the English Catholics was the direct outcome of his noble ambition which was to propose the Catholic Faith to the reasonable acceptance of a troubled and skeptical age.—VINCENT A. LUTHER.



REV. DOMINIC DEVAS, O. F. M., was born in Bath, Somerset, England, in 1888. He was educated at Beaumont College, Stoneyhurst and the seminary of the Friars Minor. He was ordained to the priesthood in 1911. From 1915 to 1919 he served as a field chaplain in the British Army and in recognition of his military services was decorated with the Order of the British Empire and was mentioned in the military dispatches.

Father Devas has been a steady contributor to "The Month" and "Blackfriars." "*The Modern Franciscan*" and "*The Franciscan Order*" are his leading productions. Both afford a splendid insight of the trials, sacrifices and accomplishments of the followers of St. Francis.

Author: *A Modern Franciscan*, 1914; *From Cloister to Camp*, 1919; *St. Leonard of Port Maurice*, 1920; *A Franciscan View of the Spiritual and Religious Life*, 1922; *Franciscan Essays*, 1923; *Mother Mary of the Passion*, 1923; *A Treatise on Prayer*, 1926; *Chigwell*, 1928; *The Franciscan Order*, 1930.

ENNIS CONNELLY.

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AUBREY THOMAS HUNT DEVERE, who has been called the "Wordsworth of Ireland," was born at Corragh Chase, County Limerick, Ireland, on Jan. 10, 1814. His father, Sir Aubrey, was also a poet of note and the author of "Julian, the Apostate" and "Mary Tudor." In 1832 the younger De Vere entered Trinity College, Dublin. His name is identified with most of the leading men of his time, many of whom were his friends. One of them was Wordsworth, whose poetry he admired and whom he imitated in his love of nature. Others he numbered among his friends were the Coleridges and the two great churchmen, Cardinals Newman and Manning. He traveled extensively and on one of his trips to Avignon, in 1851, he entered the Catholic Church with the then Dr. Henry E. Manning.

Some of the writings of this poet, critic and essayist are: "*The Legends of St. Patrick*," "*Inisfail*," "*The Children of Ir*," "*Search After Prosperine*," "*Alexander the Great*," "*St. Thomas of Canterbury*," "*May Carols*," "*Legends of the Saxon Saints*," "*Essays Chiefly on Poetry*," "*St. Peter's Chains*," "*Essays Literal and Ethical*," "*Picturesque Sketches of Greece and Turkey*." His "*Recollections*" were published in 1897. One of his books "*English Misrule and Irish Misdeeds*" containing a frank criticism of both peoples, met, as was to be expected, with disfavor in both England and Ireland. It is only in recent years that he has received his proper place in literature. De Vere once delivered a course of lectures at the short lived Catholic University of Ireland at the behest of his friend, Cardinal Newman.

Aubrey De Vere's principal works are "*St. Thomas of Canterbury*" and "*Alexander the Great*," dramatic poems. The latter is the story of that great conqueror's many victories and the author gives us an insight into the proud mind of the would-be world conqueror. "*May Carols*" is a different kind of poem and its purpose is well expressed by the opening lines:



"In vain thy altars do they heap
With blooms of violated May
Who fail the words of Christ to keep;
Thy Son who love not nor obey."

Others of his shorter poems that are very good are "*The Sacraments of Nature*," "*Sorrow*" beginning,

"Count each affliction, whether light or grave,
God's messenger sent down to thee."

which has the proper spirit of Christian resignation. "*An Ode to Cardinal Manning*," "*Song*," "*Spring*," "*The Sun God*," "*Horn Head, County of Donegal*," "*An Epicurean's Epitaph*," "*Human Life*."—these are some of his best poems.

This gentle poet died at Curragh Chase, Jan. 21, 1902. A more fitting epitaph could not be found, than the tribute of Sir William Watson:

"Poet whose grave and strenuous lyre is still
For Truth and Duty strung; whose art eschews
The lighter graces of a softer muse.
Disdainful of mere craftman's idle skill;
Yours is a soul from visionary hill
Watching and hearkening for ethereal news
Looking beyond life's storms and death's cold dews
To habitations of the eternal will."

J. KENNY.

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REV. HENRY DIDON, O. P., was born in Trouvet, Isere, March 17th, 1840. He joined the Dominicans in 1858, and completed his theological studies at the Minerva Convent at Rome. He displayed great zeal in favor of a reconciliation between philosophy and science. In 1871 he delivered the funeral oration over the murdered Archbishop of Paris, Monseigneur G. Darboy. He also delivered discourses in Paris on the relation between science and religion. His utterances, especially on the question of divorce caused him to be interdicted from preaching and sent into retirement at the convent of Carbara in Corsica. After staying at the convent for eighteen months he traveled in Germany. In 1890 he returned to France and became the director of the College Albert-Le-Grand at Arcueil. Three auxiliary institutions, Ecole Lacordaire, Ecole Laplace and Ecole St. Dominique were founded by him. In addition to writing he augmented his fame as an eloquent preacher by discourses preached during Lent and Advent. He died at Toulouse on the 13th of March, 1900.

Father Didon's writings show him to be a profound scholar of history, acquired not only from reading but also by extensive travel in the countries of which he wrote. Simplicity of construction adds charm to his works. His descriptions are picturesquely elucidated.

Jesus Christ is Father Didon's best known composition. It is not only the style that makes this work interesting, but also because it portrays the habits, cus-



toms, character of the people, and the nature of the country in which Our Lord spent his life. He also wrote another book which has been translated into English—"Belief in the Divinity of Jesus Christ."

—JOHN J. BURKHARDT.

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ENID MAUD DINNIS was born in London, England, May 23, 1873 and received her education at home from her father, an Anglican clergyman. She entered the Catholic Church in 1897. Miss Dinis is a contributor to "Thought," "Catholic World," "Month," "Dublin Review." She did a considerable amount of secular journalism, articles and light verse, chiefly the latter, between 1900 and 1914 and still writes for Punch, the world famous humorous weekly.

It is refreshing in these modern days to find a story writer with a deep sense of the value of the supernatural such as Miss Dinis possesses. She builds up her stories on the beautiful legends of Catholic life in a style that grips the imagination and lifts the soul to higher and better things. She has been criticised of romancing about the miraculous and supernatural, but it is this alone that gives personality and literary value to her works, which should be in the hands of all Catholics. Miss Dinis writes "The writer of fiction who takes the supernatural element as the basis of his story has struck an inexhaustible treasure,"—it may be that—art must be dedicated to the Artist. Of Him the old English mystic said, "He is a jealous Lover and suffered no fellowship." (Fiction by Its Makers, Francis X. Talbot, S. J.)

Author: *God's Fairy Tales*, 1916; *Mystics All*, 1917; *Mr. Coleman, Gent*, 1919; *Once Upon Eternity*, 1921; *The Anchorhold*, 1922; *Meadowsweet and Rhyme*, 1922; *More Mystics*, 1924; *The Three Roses*, 1926; *Emily Hickey*, 1926; *Travellers Tales*, 1927; *The Shepherd of Weeping World*, 1929.

M. J. NOLAN.

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HENRY AUSTIN DOBSON, poet, essayist and critic belonged to the Victorian age of writers. He was born in Plymouth, England, January 18, 1840, about the time the Oxford movement was gathering force. He received his education in Beaumaris, Wales; Coventry, England and Strasburg, Germany, and then returned to England to become a civil engineer. In 1865 he entered the civil service of Great Britain and ever since that date until his death in 1921 remained an official in the Board of Trade. He devoted his spare time to literature and in 1868, Anthony Trollope in his new magazine "St. Paul's" introduced to the public the verses of Austin Dobson, which instantly attracted attention. In addition to winning fame as a poet and essayist he also acquired a reputation as an able critic.

Dobson delighted in painting poetical miniatures of men, women and scenes belonging to the eighteenth century. He was at his best in writing light lyrical poetry which shows the touch of a skilled metrical artist. He was a student of French poetry and did much to popularize the old French verses, such as ballads, roundels, and rondeaux by breathing English life into them.



His works possessed beauty, strength, humor and rhythm that delights his readers.

Author—Poems: *Vignettes in Rhyme*, 1873; *Proverbs in Porcelain*, 1877; *Old World Idylls*, 1883; *At the Sign of the Lyre*, 1885; *Ballads of Beau Brocade*, 1892; *Collected Poems*, 1913. Essays: *Four Frenchwomen*, in 3 vol., 1890; *Eighteenth Century Vignettes*, 1892. Biographies: *Lives of Hogarth, Fielding, Steele, Goldsmith*, 1888, and *Horace Walpole*, 1890, and various critical works.

—C. HALEY.

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ELEANOR C. DONNELLY was born on September 6, 1838, at Philadelphia, Pennsylvania. She received her education at home. She began her contributions to the realm of literature at the age of nine, writing at that time "*A Little Girl's Hymn to the B. V. M.*" Eleanor Donnelly comes from a literary family, her brother, Ignatius Donnelly also having been a well known writer. Her home was a meeting place for all Catholic writers of note, who visited Philadelphia at that time. Eleanor Donnelly was not only a writer, but also a musician of note. For many years she contributed articles to the *Ave Maria* and *Messenger of the Sacred Heart* Magazines. She was an editor of *Our Lady of Good Counsel* magazine and a contributor of many other Catholic magazines. Her literary work, exclusive of her fugitive poems has filled over fifty volumes. She died on April 30, 1917.

Author: *Out of Sweet Solitude*; *Vision of the Monk Gabriel*; *Amy's Music Box*; *Children of the Golden Sheaf*; *Christian Carols of Love and Life*; *Conversions of St. Augustine*, 1902; *Fatal Diamonds*, 1902; *Holy and Wholesome*; *Thoughts of Purgatory*, 1902; *Hymns of the Sacred Heart*, 1902; *Klondike Picnic*, 1902; *Life of Sister Mary Gonzaga Grace*, 1902; *Lost Christmas Tree*, 1902; *Memories of F. J. Barbelin*, 1902; *Our Birthday Bouquet*, 1902; *Petronilla*, 1902; *Prince Regnal and other Poems*, 1902; *Rhyme of Friar Stephen*, 1902; *Tuscan Magdalen*, 1903; *Selections*, 1905; *Domus Dei*, 1905; *Little Compliments of the Season*, 1905; *Story of Commodore John Barry*, 1906; *Story of Francis of Sales*; *Story of St. Agnes*, 1906; *Story of Rose of Lima*; *Story of Blessed Herman Joseph*, 1906; *Secret of the Statue and other Verse*, 1907.

E. LYNCH.

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REV. FRANCIS P. DONNELLY, S. J., was born in Pittston, Penna., December 10, 1869. His early education was acquired under the Immaculate Heart Sisters in Pittston, and his collegiate endeavors at Villanova, Fordham and the Jesuit Teachers College at Frederick, Maryland. He received his Bachelor of Arts degree from Woodstock College in 1894, his Master of Arts in 1895, and his Doctorate in Philosophy in 1922. He joined the Jesuits in 1888, and was ordained in 1903. Previous to his ordination he had taught in the high school of Boston College and at Holy Cross College. He later served successively as the editor of the *Messenger*



of the Sacred Heart, president of Gonzaga College and professor at Holy Cross College, Boston College and the Jesuit Teachers College. Holy Cross College in 1929 conferred upon him the Litt. D. degree.

Father Donnelly is primarily a poet, although he has written several books of short inspirational essays and books on educational topics. Among the best known and appreciated of his poems are "*Whitlow Grass*," "*Golden Rod*," "*A Growth of Many Years*" and "*Blood Rot*." Some one has said that these verses, like a shepherd, deliver the readers out of all dark places where they have been scattered in the cloudy and dark day." His volume of collected poems has been called "an anthology of Jesuit life." Father Donnelly is a steady contributor to the *Catholic World*, *America*, *Commonweal*, *American Ecclesiastical Review*, *Classical Weekly*, *Arts and Archaeology* and the *Classical Weekly*.

Author: *Model English, Book I*, 1902; *Newman's Second Spring*, 1911; *The Heart of the Gospel*, 1912; *The Heart of Revelation*, 1913; *Matching and Hour*, 1914; *Mustard Seed*, 1914; *Chaff and Wheat*, 1915; *The Holy Hour in Gethsemane*, 1917; *Shepherd My Thoughts*, poetry, 1918; *Model English, Book II*, 1919; *The Art of Interesting*, 1920; *Art Principles of Literature*, 1923; *Little Cords*, 1924; *Home*, 1927; *Literary Art and Modern Education*, 1927.

MICHAEL RYAN.

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MRS. ANNA HANSON DORSEY, a convert and one of the first American Catholic writers was born in Georgetown, D. C., on December 17, 1815, the descendant of a distinguished American family of Revolutionary Days. In 1837 she married Lorenzo Dorsey and three years later became a Catholic. Her daughter Ella Loraine Dorsey also became a distinguished writer. Her only son was killed in the Civil War and the mother was inspired to write many stirring stories and songs during that struggle. For over fifty years Mrs. Dorsey dedicated her pen to the cause of Catholic letters. Her work was praised by Orestes Brownson, who usually looked with disfavor on women writers. In 1869 she was awarded the "Laetare Medal" by Notre Dame University and her writings commended by Pope Leo XIII. The most popular of her works are "*Palms; Tangled Paths; The Flemings* and *Warp and Woof*." Mrs. Dorsey died December 26, 1896.

Author: *The Palms; Tangled Paths; Warp and Woof; The Flemings; Beth's Promise; The Student of Blendheim Forest; Tale of the White and Red Rose; Adrift; Ada's Trust; Conscience or Brooke May; Oriental Pearl; Mona, the Vestal; Nora Brady's Vow; The Heiress of Carrigmona; The Fate of the Dane; The Old Grey Rosary; The Young Countess; Woodreve Manor; Dummy; Fair Play is a Jewel; The Mad Penitent of Todi; The Story of Manuel; Joe's Daughter;; Flower's of Love and Memory; Guy the Leper; Tears on the Diadem*.

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EDMUND DOWNEY, Sr., novelist, was born at Waterford, Ireland, 1856. His elementary education completed, he was admitted to the Catholic University School of his native city.



After serving an apprenticeship in London with Mr. J. Tinsley, he became one of the founders of the publishing house of Downey & Company. In 1882, he published his own first work of fiction which was received by its numerous readers with delight. Since 1882, Mr. Downey has published more than twenty-five volumes of his writings, many of which were produced under the name of F. M. ALLEN, a pen name of his.

In 1906, he returned to Waterford, his native city, as editor of "The Waterford News" and "The Waterford Evening News," through the medium of which he has endeared himself to the hearts of many by his fearlessness, courage of his convictions and outspokenness.

Author: *Through Green Glasses, The Brass Ring, Twenty Years Ago, From the Green Bag, A House of Tears, The Story of Waterford, Merchant of Killogue, Clashmore, Charles Lever: His Life and Letters.*

EDWARD LYNCH.

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ERNEST CHRISTOPHER DOWSON. The life of this author presents a singularly pathetic nature. He was born in Kent, England, August 2, 1867, and having completed his preparatory studies at home, he matriculated at Queen's College, Oxford. In 1887 he contracted tuberculosis which made it necessary for him to leave college without his degree. Several years later, disappointed in love, he left his native land and traveled in Italy, the Netherlands and France, forever seeking some alleviation for his afflicted body but without avail. Returning finally to England he died at Catford, S. E., February 23, 1900. One cannot read his verses (mostly short poems) without sensing his intense trueness to self: they are the outpourings of a heart yearning for truth, couched in a sweetness of rythm that arouses an immediate response in his readers. In "*Pierrot of the Minute*" he paints the loveliness of his lost love which still lives, and like the moonbeam in the silent night comes to caress him in his loneliness. Dowson can hardly be classed amongst the greater poets, but his beauty of style and striking imagery give him a well merited fame.

—CHARLES EGER.

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MSGR. LOUIS DUCHESNE was born in St. Servan, France, 1843, and died in Rome in 1922. He was a Church historian and a member of the French Academy. He also taught at the Catholic University, Paris, and was recognized as a very successful instructor. After leaving the University he obtained a government position as director at the Ecole des Hautes Etudes, and director of the Ecole Francaise in Rome which he held until his death in 1922.

His best known works are an edition of the "*Liber Pontificalis*," "*Les Origines des Culte Chretien*," "*Christian Worship*" and "*Histoire Auciennne de L'Eglise*" (*Early History of the Christian Church*) in three volumes. The first volumes are condemned by the Church due to the disrespectful attitude of the author towards

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certain Saints of the Church. His third and last volume of this work is considered very valuable and scholarly. It deals with the History of the Church from its foundation to the end of the fifth century. In the course of its chapters we assist at the gradual extinction of the Empire of the West and are introduced in not unkindly fashion to the Barbarian, its last support and its first succession. Rome is sacked by Alaric the Goth and then by Genseric the Vandal; the court intrigues of a failing dynasty and the inspiring vigor of a great Pope are portrayed for our instruction and edification. At times he may seem to go beyond the bounds of reverence, but at the same time one feels assured that, in getting the whole truth the weaknesses of men are not being varnished over through motives of false respect or from the dictates of a misplaced and spurious system of apologetics. This volume was not published until after his death.

Author: *Churches Separated from Rome; The Early History of the Christian Church in three volumes; Beginnings of the Temporal Sovereignty of the Popes; The Church in the Sixth Century.*

JOHN A. CUNNINGHAM.

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REV. OWEN FRANCIS DUDLEY, one of the foremost catholic novelists and writers of today, was born of Anglican parents on May 24, 1882, in Wrenthorpe, Yorkshire, England. His primary education was received at the Monmouth Grammar School from 1890-1899; and for five years following his graduation, he worked as a Gothic architect. Deciding to study for the Anglican ministry, he entered Litchfield Theological Seminary in 1907 and was ordained an Anglican minister in 1909, after receiving a licentiate in theology from Durham University. By the grace of God, he was received into the Catholic Church on Christmas day 1914 and the following year went to Rome to study for the priesthood at Beda College. After his ordination, he served as Catholic chaplain to the Gunners (R. F. A.) 41st Division, British Army, on the French and Italian Fronts, where he was wounded during an encounter. Returning to England, Father Dudley joined the Catholic Missionary Society and toured with a chapel car for ten years throughout England, Ireland, Scotland and Wales preaching Catholic dogma in churches, halls, motion picture houses, theatres and out-of-doors. Specializing in the study of modern thought and morality, Father Dudley has succeeded in reproducing the fruits of his studies in a most interesting and appealing form in his series of well known books, "*Will Men Be Like Gods*," 1924; "*The Shadow on the Earth*," 1926; "*The Masterful Monk*," 1929. Along with enriching the Catholic literary field with such novels as these, Father Dudley is a contributor of many articles to "The Catholic Times," "The Universe," "The Catholic Gazette" and other periodicals. "*The Shadow on the Earth*" has of late been released in Braille for the blind and translations have been made of it in foreign languages. So great is the demand on the publishers for the "*Masterful Monk*" that each month, new editions are sent to press. The other novels written by Father Dudley are: "*Deathless Army-Advance!*" 1927; "*The Abomination in Our Midst*," 1926; "*The Church Unconquerable*," 1927. —RICHARD E. BARRETT.

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THOMAS DWIGHT, author, physician and educator was born in Boston, Oct. 13, 1843, and died there September 8, 1911. After the death of his father who was converted to Catholicism on his deathbed, young Dwight and his mother also turned to that faith. He received his preliminary education at public and private schools in Boston, and matriculated at Harvard University. He received the degree of Bachelor of Arts and Doctor of Medicine from that institution in 1867. Georgetown university bestowed upon him the Doctor of Laws degree in 1889. After studying abroad, he became instructor of comparative Anatomy at Harvard, and gave many lectures at Bowdoin. In 1893 he became the successor of Oliver Wendell Holmes as Parkman professor of Anatomy at the Harvard Medical School. Having arranged a section of osteology in the Warren Museum of Anatomy at Harvard, which is considered one of the best in existence, he gained for himself international fame as an anatomist.

In social affairs he served on boards of public institutions of Boston back in the seventies and eighties. He was trustee of the Boston Public Library, President of the Catholic Union of Boston and a member of St. Vincent de Paul Society. He has contributed to the American Catholic Quarterly Review, Scribners, the Catholic World and various scientific publications.

His most important work is "*Thoughts of a Catholic Anatomist.*" Some severe criticisms have been passed of late years concerning religion and science, but in this work Thomas Dwight brings out very clearly the harmonious relation existing between the two. This volume will be found very interesting, the author adding enough new matter to hold the attention of the reader from cover to cover. In the whole range of Catholic Apologetics can be found only a few works to equal it in the reconciling of faith and science.

Author: "*The Anatomy of the Head; Frozen Sections of a Child, 1872; Clinical Atlas of Variations of the Bones of the Hands and Feet, 1907; Thoughts of a Catholic Anatomist, 1911, and a considerable part of Piersol's Human Anatomy.*"

L. BLUE.

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REVEREND MICHAEL EARLS was born at Southbridge, Mass., in 1875, and was educated in Holy Cross College, Worcester, Mass., Georgetown University, Washington, D. C., and Paris, France. In 1899 he entered the Society of Jesus, and for many years occupied the chair of English Literature at Holy Cross, of which institution he is now vice-president. He is a popular preacher, lecturer, writer and poet. He has published the following novels: *Marie of the House d'Auters, Wedding Bells of Glenda-Lough; Melchior of Boston; Stuore*; His poems are: *Ballads of Childhood; The Road Beyond the Town; From Bersabee to Dan; Ballads of Peace and War; An Autumn Rose Tree; To a Carmelite Postulant; A Ballad of France*. He is also the author of a drama: *The Chorister's Christmas Eve*; and has edited the following essays: *The Flight of the Earls; Under College Towers; A Book of Essays on Catholic subjects by a Master of Style and A Scholar of Distinction*. His Biog-



raphy of *Father Shealy* and *Marymount* has won universal approbation. George N. Shuster in his "The Catholic Spirit in Modern English Literature" writes of him: "Father Earl voices the quiet of a tranquil mind in noble stanzas."

MICHAEL J. RYAN.

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HELEN PARRY EDEN was born in London, England, August 18, 1885. She attended Roedean School, Brighton, and matriculated at Manchester University in 1902, entering King's College, London, as a student in the Art School in 1903. She studied history under T. F. Tout and painting under Byam Shaw. With her husband she entered the Catholic Church in 1908. Although a teacher by profession she early turned her attention to poetry and is distinguished among the younger set of English poets for the harmony and purity of her verse. She wrote *Bread and Circuses*, 1914, *Coal and Candlelight*, 1918, *Rhyme of the Servants of Mary*, 1919, *A String of Sapphires*, 1921, and is a contributor to the *Dublin Review*, *Blackfriars*, *Catholic World*, *Punch*, *English Review*, etc. In 1902 she was the recipient of the History Scholarship and received the Vice-Chancellor Prize for English verse in 1903. In 1928 she published *Short Stories*. One of her best books is *A String of Sapphires* of which Maynard in the *Literary Review of New York* writes: "It has been said that Fra Angelica painted his picture on bended knees and that tears stopped his work at intervals. I feel in reading Mrs. Eden's book that she wrote it just in the same spirit . . . This very beautiful book."

JOHN J. DZURKO.

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MAURICE FRANCIS EGAN, diplomat and author, was born in Philadelphia, Pa., May 24, 1852. He received his Bachelor of Arts degree from La Salle College in 1873. He was the recipient of other advanced degrees including the Master of Arts from Notre Dame in 1878, the LL. D. from Georgetown in 1879, the J. U. D. from Ottawa University in 1891, the Ph. D. from Villanova in 1907 and the Litt. D. from Columbia University in 1919.

He began his journalistic career as a sub-editor of McGee's *Illustrated Weekly* in 1877. Later he served on the editorial staff of the *Freeman's Journal*. He was the editor of this periodical when he was appointed professor of English Literature at the University of Notre Dame. After seven years, he relinquished his duties there to become head of the department of English and Literature at the Catholic University in Washington. Two years later he began his diplomatic career when he received the appointment of Envoy-Extraordinary and Minister-Plenipotentiary to Denmark.

Dr. Egan lectured at many of the leading American Universities while living in this country. He was one of the editors of the "World's Best Literature," and of the "Encyclopedia of Irish Literature." He was awarded the Laetare Medal for poetry in 1911, and was decorated by the King of Belgium in 1906. Egan was an author and a poet. His encyclopedic like knowledge of humanity in general and of



national affairs made him a valuable asset to the United States in affairs at home and abroad. It was due to this extraordinary gift that he was able to speak and write with such an authoritative force.

In his book "*Everybody's Saint Francis*" he portrays the life of that great saint in such a way that the heart of the reader is captivated by the humaneness of his actions. We find Francis was human and with all the weaknesses common to our nature. Yet he had that wonderful grace of courage to surmount any obstacle that prevented him in giving himself whole and entire to his Lord and Master, Jesus Christ. Above all he showed how this can be done in a joyful and happy way, for Francis would never tolerate sadness in himself or in any of his followers. No doubt this interesting fact in the rule of Saint Francis came from his love of happiness and jovialness in his early youth, for as Egan shows, Francis was really the leader of all his young friends in Assisi who were even in search of worldly pleasures. Having wealth at his command there was no material pleasure of which he had to deny himself. Yet all these things he cast aside and found pleasure and happiness in the service of God and making himself beloved of all men.

Egan had a great devotion to the immaculate Mother of God to whom he was inspired to dedicate many of his most beautiful poems. This can be seen in his lines "*The Vigil of the Immaculate Conception*"

O Moon, O Symbol of our Lady's whiteness;
O snow, O symbol of our Lady's heart;
O night, chaste night, bejewelled with argent brightness,
How sweet, how bright, how loving, kind thou art.

Judging the numerous works which Egan has given to the literary world, it is indeed hard to make a marked distinction of any degree, as all are set with gems of sweet reality and inspiration.

Author: "*Recollections of a Happy Life; Everybody's Saint Francis; Confessions of a Book Lover; The Life Around Us; The Theatre and Christian Parents; Modern Novelists; Lectures on English Literature; Jack Chumleigh; Jack Chumleigh at Boarding School; The Disappearance of John Longworthy; The Success of Patrick Desmond; The Flower of the Flock; Preludes (poems); Songs and Sonnets, and other Poems; The Vocation of Edward Conway; The Chatelaine of the Roses; Jasper Thorne; In a Brazilian Forest; The Leopard of Lancianus; Studies in Literature; The Watson Girls; Belinda; Belinda's Cousin From the Land of St. Lawrence; The Ghost in Hamlet; Selections from Newman; Notes on the Dream of Gerontius; The Wiles of Sexton Maginnis; The Ivy Hedge; Ten Years on the German Frontier.*"

FOREST HAMILTON.

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REV. WALTER ELLIOT, C. S. P., was born in Detroit, Michigan, January 6th, 1842. He was educated by the Christian Brothers in that city, and at Notre Dame University, Indiana. At the outbreak of the Civil War he became a ser-

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geant in the Fifth Ohio Infantry, a volunteer organization, in which he served from 1861 to 1864. For a time after the war he was a practicing lawyer in his home city; but tiring of this in favor of higher ideals, he entered the Congregation of St. Paul, commonly known as the Paulist Fathers. He was among one of the first recruits in this newly formed Society. After pursuing the usual course of study, he was ordained in 1872 by Bishop Rosecrans of Columbus, Ohio.

The force, unction and charming literary style which made the preaching of this distinguished Paulist so popular when the pulpit was the principal outlet for his missionary labors, are the characteristic features of a volume of homiletics from his pen, known as *Mission Sermons*. In 1902, he and Father Doyle, after having organized the Missionary Union, set about establishing the Apostolic Mission House at the Catholic University, Brookland, Washington, D. C., for the training of diocesan priests in the work of preaching the faith to non-Catholics. For years he conducted in the "Missionary," the monthly publication of the Mission House, a page called "All Alone With the Missionary." His earthly career came to an end in the Mission House, on April 18th, 1928.

Author: "*Isaac T. Hecker, 1894; Life of Christ, 1897; Translation of Tauler's Sermons, 1910; Manual of Missions, 1913; A Retreat for Priests, 1924; A Retreat for Nuns, 1926; Mission Sermons, 1927; The Spiritual Life, and a number of Pamphlets.*"

JOHN CAROLAN.

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REV. LEONARD FEENEY, S. J., was born in Lynn, Mass., in 1897. At the age of seventeen he entered the Society of Jesus and made his studies in Woodstock, Maryland. His father was a native of Tipperary and his mother of county Clare, Ireland. He was ordained in 1928 and is now located at St. Beuno's College, N. Wales. Father Feeney has written articles and verses for Catholic and Secular Reviews and Magazines: *America*, *Commonweal*, *Harper's*, *Messenger of the Sacred Heart*, *Queen's Work*, and *Thought*. His verses were collected and published in 1927 under the caption "*In Towns and Little Towns.*" Somehow, "*At the Consecration*" has a personal appeal; it is a youth's awakening to a something higher than nature's beauty:

I thought the rising sun upon
The rim of sky and sea
Would be the morning's fairest gift.
Of vision unto me,
Until I caught a glimpse of God
When he was raised in air
Above the white horizon
Of an old priest's hair.

HENRY PENDER.



FATHER FRANCIS J. FINN, the "Discoverer of the American Catholic Boy," was born Oct. 4, 1859 in St. Louis, Mo. His education was received at St. Malachy school, St. Mary's College, Kansas, St. Louis University and the Jesuit Seminary at Woodstock, Maryland. His ordination took place in 1891. In his studies he excelled in English Composition and the degree of LL. D. was conferred on him. Juvenile literature especially attracted his attention, and it is in this field that he has won his reputation as a writer.

"*Tom Playfair*" was the first of his long series of stories for Catholic boys. He has epitomized in his characters the best traits of a number of boys he has met. Father Finn's was an exceptionally busy life. He spent most of his time as director of St. Xavier's parish school in Cincinnati. While there, besides directing the school he wrote his books, edited the Church Bulletin and directed the Young Ladies Sodality. He gave a new impetus to Catholic juvenile literature. He made his school a free one, which was an innovation at that time. His brain child the "Little Flower Library" put into the hands of Catholic youths, books which they would otherwise have never read.

To mention but two of the fruits of Father Finn's labors, beside the high ideal of Catholic youth he inculcated in his readers, we need but mention the incentive to receive a higher education and to enter the religious life which he fostered in his readers. His works have been translated into the French, German, Flemish, Italian, Polish, Bohemian, Hungarian, Spanish, Caledonian and Portuguese languages. Even the blind children have a opportunity to read his books through the publication of a number of them in "Braille" System. This beloved friend of boys, who was one of the best loved men in Cincinnati died on All Souls Day, Nov. 2, 1928. His books will, we hope, long be remembered and read by future generations of boys.

Author: *Percy Wynn, Tom Playfair; Harry Dee; Claude Dee; Claude Lightfoot; Mostly Boys; Ethelred Preston; Ada Merton; New Faces and Old; My Strange Friend; Echoes from Bethlehem; That Football Game; The Best Foot Forward; His First and Last Appearance; But Thy Love and Thy Grace; The Fairy of the Snows; That Office Boy; Cupid of Campion; Lucky Bob; His Luckiest Year; Facing Danger; Bobby in Movieland; On the Run; Lord Bountiful; The Story of Jesus; Sunshine and Freckles; Candles' Beams; Boys' and Girls' Prayerbook; The Haunt of the Fairies.*

C. B. HALEY.

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BENEDICT FITZPATRICK. The centuries of persecution suffered by the Irish principally for their unshaken faith cast a mantle of oblivion over the history of her sons' achievements during the ages of her national independence. Even Irishmen ever ready to suffer for their cause knew little of him. It was reserved to Benedict Fitzpatrick to cast off that mantle and to give to the world a picture of Ireland as the garden of civilization and culture in Europe overrun by the barbarians of the North.



Other writers have mentioned the ancient glories of Erin: Mr. Fitzpatrick gives us a convincing narrative well supported by documentary evidence, and he presents it in a style that marks him at the same time a master of English.

He was born at Egremont, England, of Irish parents, Feb. 4, 1881, and studied at Ushaw and Bonn. His mind was broadened and his knowledge deepened by five years of travel on the continent. Taking up journalism as a profession, he contributed while on the continent, to London and continental papers, and served on the staffs of the Daily Mail, Illustrated London News and New York (Paris) Herald. He has resided in New York City since coming to America. In *Ireland and the Making of Britain* we find an authentic story of what the Irish monks accomplished in education and mission endeavor in Scotland, Wales and England while *Ireland and the Foundation of Europe* entered the scope of their work and activities to France, Germany, Belgium, Switzerland and Italy. "He has not uttered the last word on this important and fascinating historical theme, but he has uttered one to which the world must listen and which will not be without its lasting effect" (N. Y. Times). But Mr. Fitzpatrick's historical efforts have not been limited to Erin's past. He has delved, too, into the records of American life and its people. In 1924 he published "*The Municipalities of Essex County, N. J.*," and in 1925 he released "*The Commonwealth of Pennsylvania.*" Two years later came "*The Bronx and Its People*" (2 vols.) and "*The History of New York State*" (4 vols.). Mr. Fitzpatrick's latest work, "*Donjon of Demons*" is a dramatized biography of Blessed John De Brebeuf. He is a contributor to various magazines, historical works and encyclopedias and has written on the Austro-Italian Campaign in *The Story of the Great War*.

PATRICK CLERKIN.

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HENRY JONES FORD was born in Baltimore, Maryland, August 25, 1851. His primary and secondary education was acquired in the public schools of Baltimore. At the age of seventeen he was graduated from the Baltimore City College. He received the Doctor of Laws degree from the University of Maryland in 1918.

He began his brilliant public career as a newspaperman in Baltimore but left that work in 1906 to join the faculty of John Hopkins University. Two years later he was called to Princeton University, where he occupied the chair of Politics until he received his appointment from his close friend Woodrow Wilson as a member of the Inter-State Commerce Commission.

The greatest of his many historical and biographical works is "*The Rise and Growth of American Politics*," which has been translated into twenty-nine different languages.

It was during his professorship at Princeton in 1919, that Dr. Ford became a Catholic. He died in Baltimore in August, 1925.

Author: *The Rise and Growth of American Politics*, 1898; *The Cost of Our National Government*, 1909; *The Scotch-Irish in America*, 1915; *The Natural*



History of the State, 1915; Woodrow Wilson, the Man and His Work, 1916; Washington and His Colleagues, 1917; The Cleveland Era, 1919.

ROBERT TESTAGROSSA.

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REVEREND ADRIAN FORTESCUE, the son of Edward Bowles Fortescue and Gertrude Knothesford Fortescue, was born at Haverstockhill, London, June 14, 1874. He remained in his native city until he had completed his early education. He made his preparatory studies under the Jesuits at Boulogne-Sur-Mer. In 1891 he entered Scott's College, Rome, and received the Baccalaureate in Philosophy, and in 1894 his Doctorate in Philosophy. On October 2, 1894 he entered the Theological College at Innsbruck and in 1898 was ordained priest at Brixen by Simon, Prince Bishop of Brixen. In 1910 he received the degree of Doctor of Divinity.

As a writer, it has sometimes been said that he showed little originality of research, but his systematic check of historical statement by fact is marked by true scholarship. In all he has not the style or the attitude of a compiler. He would never try to force a conclusion or prove a prejudice or prepossession which so often mars history. His notebooks on history and on Boetius are treasures, divided and subdivided with the utmost care not like those prepared for the press but illuminated hand-written volumes of earlier days. Fortescue's work was always a well defined and arranged whole. Stamped with a regard for the plain impersonal truth. Besides being a clever writer Adrian Fortescue was also a very clear and vivid public speaker. He used very few gestures and little movement. His voice, which at most times in conversation was pleasing, was not very attractive in his public speeches. His language was always adequate and sometimes beautiful for words never failed him. He had an intensive dislike for all foreign words that came into use disguised as English. In his book on ceremonies a "Bugia" is called a hand-candle, "Predella" a foot-pace, and "Antependium" is rejected for "Frontal" in fact he would stop at nothing to purify English. Fortescue was a born teacher and even when he preached he taught.

He is known principally for his liturgical works, but he has also written about twenty pamphlets concerning Church, history and rites, and numerous reviews and articles for periodical publications in England and abroad on widely diverse subjects. In January, 1923, he took sick at Dollis Hill, England, and after two unsuccessful operations, died February 11, 1923.

Author: *The Uniate Eastern Churches; The Greek Fathers; The Orthodox Eastern Churches; The Liturgy of Saint John Chrysostom; The Mass; A Study of the Roman Liturgy; Essay on the Rites of Holy Week Prefixed to The Holy Week Book; The Ceremonies of the Roman Rite Described with Designs by the Author.*

JOSEPH EASLY.

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VERY REV. CONSTANTIN FOUARD, later abbot and ecclesiastical writer, was born at Elbeuf near Rouen, France, in 1837 and died December 3, 1903. He

Seventy-six



studied at Saint Sulpice, Paris, where he received his first instruction in Biblical science, to which he intended to devote his life. He received the degree of Licentiate in Letters in 1867 and was given the chair of Holy Scripture at Rome in 1876; a year later he was made a Doctor of Theology and in the year before his death he became a member of the Biblical Commission.

In turning to his works, critics have found exemplified the sincere piety, which was the dominant characteristic of his life and which drew him to the study of the Sacred Sciences; but correctness in doctrine and the interesting style found in his narrative are also worthy of esteem, and his combined works give a true idea of the first days of Christendom.

Although all his works were originally French they have been translated into most of the European tongues. "*The Christ the Son of God*," an English translation by George F. Griffith, one of the Abbe's most worthy books will give the reader an insight into his sincere piety and interesting style of narrative. It does not invite controversy but is in his own words, "an act of faith." This life of Christ serves to explain why his works gained popularity in Europe, the English translations of which are said to have been so well done that few will suspect that they are reading a translation from the French and not the original work.

Author: "*The Christ the Son of God*;" "*Saint Peter and the First Years of Christianity*;" "*Saint Paul and His Missions*."

—NEWMAN A. MONAGHAN.

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M. E. FRANCIS (Mrs. Mary Blundell), was born August 22, 1859, at Killiney Park, Dublin, Ireland, and died at Liverpool, England, March 9th, 1930. She attended neither schools nor colleges but was privately educated at home in Ireland and Brussels.

Mrs. Blundell was one of the most prolific of modern Catholic authors and her literary works consisted of novels, short stories, devotional books and innumerable contributions to magazines on a wide variety of subjects. Despite the diversity of her topics and the fact that they attract those of totally different views, in all of her works, she has retained the ideals of her faith. She has never sacrificed these sacred principles for the sake of popularity, or for the sake of being considered "broad-minded or "modern."

The first literary success of M. E. Francis was "*In a North Country Village*," but her most important literary work is "*The Story of Mary Dunne*." Her work, "*A Daughter of the Soil*," was chosen from among many submitted as the first novel to be published serially in the Times Weekly Edition in 1894. Her many contributions to periodicals appeared in "Longman's Magazine," "Country Life," "The Graphic" and all the Catholic magazines of England, as well as in "America" and the "Ave Maria" in this country.

Author: *Whither* (1891), *In a North Country Village* (1892), *Town Mice in the Country* (1894), *The Story of Dan* (1894), *A Daughter of the Soil* (1896),



Frieze and Fustian (1896), *Among the Untrodden Ways* (1896), *The Duenna of a Genius* (1897), *Maime O' the Corner* (1898), *Miss Erin* (1898), *Yoeman Fleetwood* (1899), *Fiander's Widow* (1901) *The Manor Farm* (1902) *Christian Thal* (1903), *Lynchgate Hall* (1904), *Wild Wheat* (1905), *Stepping Westward* (1907), *Margery of the Mill* (1907), *The Wild Heart* (1907), *Hardy on the Hill* (1908), *Galatea of the Wheatfield* (1909), *The Mild Heart* (1910), *The Tender Passions* (1910), *Our Alty* (1912), *Honesty* (1912), *The Story of Mary Dunne* (1913), *Dark Rosaleen* (1915), *Penton's Captain* (1916), *A Maid O' Dorset* (1917), *The Things of a Child* (her own reminiscences) (1917), *Rosanna Dew* (1919), *Beck of Beckford* (1920), *Renewal* (1921), *Cousin Christopher* (1922), *Many Waters* (1923), *The Runaway* (1923), *Young Dane's Wife* (1924), (In collaboration with Margaret Blundell), *Lady Love and the Smallholders* (1924), *Napoleon of the Looms* (1925) (With Agnes Blundell), *Golden Sally* (1925), *Mosoao* (1926), *Molly's Fortune* (1926), *Idylls of Old Hungary* (1926), (With Agnes Blundell) *Tyrer's Lass* (1926), *The Evolution of Oenone* (1928), (With Margaret Blundell) *Wood Sanctuary* (1930). Short Stories: *Simple Annals*, *Pastorals of Dorset*, *Dorset Dear*, *North, South and Over the Sea*. Devotional Books: *Lessons from Our Lady's Life*, *The Little Rosary of the Sacred Heart*, *Little Pilgrims to Our Lady of Lourdes*, *Children of Light* (a tale written for the Catholic Truth Society), *Madge Makes the Best Of It* (a tale for Catholic girls), *Little Helpers of the Holy Souls*.

M. C. POLCHA.

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LADY GEORGIANA CHARLOTTE FULLERTON, the novelist, was born September 23, 1812, in Staffordshire, England, and died on January 19, 1885, at Bournemouth, England. She was the youngest daughter of Lord Granville Leveson Gower (afterwards first Earl of Granville) and Lady Harriet Elizabeth Cavendish, second daughter of the fifth Duke of Devonshire.

She spent most of her earlier years in Paris, her father having been appointed Ambassador to France when she was twelve years old. Her mother, a member of the Anglican Church was a woman of deep religious feeling and Lady Georgiana was trained in devotion.

In 1833 she was married in Paris to an attache of the Embassy, Alexander George Fullerton, who was of good Irish birth and had previously been in the Guards. After Lord Granville had retired from the embassy, 1841, Lady Georgiana and her husband travelled for some time in France, Germany and Italy. Two years later, Mr. Fullerton was received into the Catholic Church, after long and thoughtful study of the religious questions involved in this step.

In 1844 his wife published her first book, "*Ellen Middleton*" a tragic novel of some powers and showing markedly High Anglican religious views, so that Lord Brougham pronounced it 'rank popery.' It was well received and was criticized by Mr. Gladstone in "The English Review." During the year 1846, the author placed herself under the instruction of Father Bromhill, S. J., and was received by him



into the Church on Passion Sunday. In 1847 she published her second book, "*Grantley Manor*," which is largely a study of character, and is usually considered an advance, from a literary point of view, upon the first. She wrote the story "*Lady Bird*," in 1852.

In 1855 her only son died, a loss from which she never quite recovered and henceforth she devoted herself to works of charity. She and her husband eventually settled in London and her literary work became a large part of her life. She not only wrote novels, but a great deal of biography, some poetry, and many translations from French and Italian.

She died in January, 1885, after having given many fruitful years to her God and to literature.

Author: *Ellen Middleton*; *Grantley Manor*; *Lady Bird*; *La Comtesse de Bonneral*, (written in French); *Laurentia* (A tale of Japan); *Constance Sherwood and the Seven Stories*.

JOHN CUNNINGHAM.

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Among the most prominent and prolific writers of the Society of Jesus is FATHER EDWARD F. GARESCHE. He was born in St. Louis, Missouri, on December 27th, 1876, of Catholic parentage. His higher education was received at the St. Louis and Washington Universities. At both these places his keen sense of literary worth and general excellence in his studies brought forth favorable comment. In 1900 he entered the Society of Jesus, and was ordained twelve years later.

Although primarily a writer, Father Garesche combined his vocation with the manifold duties of an unusually active life. In the first year of his priesthood he founded and became the first editor of a religious magazine "The Queen's Work." In later years he has contributed articles to almost all the leading Catholic publications in the United States, and to several in England, New Zealand, Ireland and various other countries. His solicitude for the care of youth led him to organize, in 1918, the Catholic Young Men's Association of America, and the Knights of the Blessed Sacrament, two societies which he continues to direct with untiring zeal. During the World War he brought consolation of religion to many soldiers in the training camps. In connection with the plans sponsored by Rev. William Doyle, S. J., an Irish army chaplain killed in France, he advocated and is still promoting vacation schools and laymans' retreats, especially for the working men and boys.

Always greatly interested in hospital work, he organized many Catholic Nurses' Sodalities, and within the past year was chosen as Chairman of the Editorial Board of the *Courier of the International Catholic Federation of Nurses*. His writings for the instruction and betterment of the Sodalities have been numerous and have won widespread favor, not only among Catholics, but among other denominations as well. One of his latest books, "*Ethics and the Art of Conduct for Nurses*," has been adopted by forty eight of the leading non-Catholic schools of nursing in



REV. JOHN A. RYAN

REV. FULTON J. SHEEN

REV JAMES M. GILLIS, C. S. P.

REV. EDMUND A. WALSH, S. J.



the United States. At present Father Garesche is editor of the Hospital Progress, Director of the Catholic Medical Mission Board, the President of the Infirmary Section of Catholic Charity Associations.

Through all his literary works, whether prose or poetry, there runs a golden thread of spirituality and compassion. The most sublime mysteries of God's dealings with men are so illustrated by homely comparisons that the men of average intelligence sees the light as plainly as his more intellectual brother.

Author: *Your Neighbor and You; Your Interests Eternal; Your Soul's Salvation; The Most Beloved Woman; The Things Immortal; Your Own Heart; The Paths of Goodness; Life's Lessons; The Values Everlasting; Ever Timely Thou Thoughts; Great Christian Artists; Children of Mary (Talks to Sodalists); Social Organizations in Parishes; Sodality Conferences (1st Series); Sodality Conferences (2nd Series); A Vade Mecum for Nurses and Social Workers; The Training of Writers; God in His World; Communion with the Spirit World; The Patient's Book; The Patient's Guide; Sodality Manual; The Teaching of the Little Flower (poetry); The Four Gates; The World and the Waters; War Mothers; To Margaret Mary in Heaven; Training for Life; Mirrors of God; God in His World (2nd Series); Sodalities for Nurses; also many pamphlets.*

BROTHER JOHN MCGUIRK, T. O. R.

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FRANCIS AIDAN CARDINAL GASQUET, was born in 1846 in London, England, and died April 5, 1929. After completing his elementary course of studies he joined the Benedictine Order and was ordained in 1874. Four years later he was appointed Prior of the Downside Abbey where he evinced such qualities of leadership that he was later made Abbot president of the English Benedictines and a member of the Papal Commission of Anglican Orders. Pope Pius X chose him to take charge of the Commission for the revision of the Vulgate Bible and in recognition of his great work, the same Pope created him a Cardinal in 1914. In several congregations of the Roman Curia he held important offices, and during the latter part of his life he became Librarian and Archivist of the Vatican where he continued his research work on the revision of the Vulgate.

As an historian he is considered one of the ablest of his day and among the many Catholic historical writers who wrote about Church History, the monastic life of England and the Reformation in England, he is looked upon as the best. His works give evidence of his scholarly research, and his interest and impartiality in dealing with his subjects. He does not clothe the misdeeds of the Church nor does he try to defend them but rather proves that the Church was unjustly persecuted and maltreated. Not only did he prove but also convinced others of the true state of affairs in England during the time of religious oppression.

Many of his addresses which have been published in 1925 are very valuable on account of the rare historical facts contained in them. Of all his literary works the "*Eve of the Reformation*" is the most important.



Author: "*Religio Religiosi; English Monastic Life; Henry VIII and English Monasteries; Eve of the Reformation; Mission of St. Augustine and other Addresses; Henry VIII and the Church; Parish Life in Medieval England; St. Bernard; Cardinal Pole and His Early Friends; The Greater Abbeys of England; Last Abbot of Glas-eonbury.*"

JOSEPH FERENZ.

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JAMES CARDINAL GIBBONS was born of Irish parents within the shadow of the Cathedral in Baltimore in which in his later years as Archbishop and Cardinal he was to prove to be one of the leading figures in his native land. Circumstances caused his parents to return to Ireland and it was there that James received his early education. On the death of his father, his mother decided to return with the family to America and they settled in New Orleans. He was sent from there to take up his studies in St. Charles College, Maryland. Here he showed unusual talent and became a model student. He graduated from there in 1857 and having decided to embrace the Priesthood he went to St. Mary's Seminary, Baltimore, and while there acquired all the essential qualities of a good seminarian and was eventually ordained on June 3rd, 1861. His first assignment was as assistant in St. Patrick's, Fell Point, Baltimore.

After a short stay here he was entrusted with the care of St. Bridget's, Canton, a mission of St. Patrick's. Whilst his life was that of the ordinary Priest attending faithfully to his duties, answering sick calls at any hour of the day or night, and "going about doing good." Having yielded to the entreaties of Archbishop Spalding, he became his secretary. His first important work was the organization of the Second Plenary Council of Baltimore convened in October, 1866. His capacity for work and his devotedness to his duties were clearly noticed by the assembled Prelates, and he eventually was given jurisdiction as the Vicariate Apostolic of North Carolina, then becoming known as the "Boy Bishop." His contact with the Protestants in Carolina gave him an insight into the point of view of those outside the church that was important in putting him into sympathetic relations with the American people. In 1872 he was selected as the successor of Bishop McGill of Richmond, and in 1877 he was appointed as Coadjutor to the See of Baltimore with the right of succession, in which diocese he later became Archbishop.

The death of Cardinal McCloskey now left the United States without a Cardinal, and all eyes turned to Archbishop Gibbons as being the next in line, and Pope Leo XIII did not long delay the choice, and so he repaired to Rome for the reception of the "Red Hat." Indeed the position of Cardinal Gibbons is unique not only in church history, but in world history as well, and this Priest, Bishop, Cardinal, Philosopher and lawgiver was also a great writer.

His best known work is his book entitled, *Faith of Our Fathers* which is styled the "Lead Kindly Light" of America. In this we find a presentation of the position of the Catholic Church given to us by a master hand. His object in issuing



this book was to induce and attract the people by the restatement of the doctrines of the Church. It is also a reflection of his own life, and sincerity and simplicity are its leading qualities; and herein we find the true Dogmatic teaching of the Church.

His best written book is the work of *The Ambassador of Christ*, the most strenuous part of his life clearly showing the reader that it embodies the experience and views of a man who attained wonderful success in molding the wills of others. It was chiefly intended for the Clergy and herein is found the rule of conduct to be adopted by the Priest. He lays stress on the necessity of piety and learning for the Priest, and urges them to attend to the sick and poverty stricken, which he himself said is the "touchstone of apostolic zeal and charity."

Of this great man the late ex-President Taft said, "The Cardinal was a man of a most kindly heart, of statesmanlike views on great questions and with indomitable courage in expressing them. With his life now far spent and filled with work for his God and country, all knew that the end was at hand and with resignation to the Divine Will he calmly awaited the hour, and on the morning of March 24th 1921, the Feast of the Eucharistic Saviour, this beloved churchman and citizen had answered the call of the Master."

Author: "*Faith of Our Fathers; Retrospect of 50 Years; Our Christian Heritage; The Ambassador of Christ.*"

M. J. BROWN.

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SIR PHILIP HAMILTON GIBBS, K. B. E., journalist, novelist, essayist and historian was born May 1, 1877. He is a brother of Cosmo Hamilton, Major Arthur Hamilton Gibbs, author, and Anthony Hamilton Gibbs. His education was received privately and his first attempt at literature was published when he was sixteen years old, a book entitled "*Founders of the Empire.*" At twenty-one his first novel "*The Individualist*" was published. He married at the age of twenty-one.

His journalistic career began in 1907 on the English "Daily Mail" and later he contributed to the Tribune" and "Chronicle." During the war he served as correspondent with the Bulgarian, French, Belgium and British Armies successively. Sir Philip served a while as editor of the "Review of Reviews." He is a frequent contributor to American magazines.

"*Now It Can Be Told,*" his best non-fiction work is the strongest indictment of war, giving as it does a truthful but gruesome picture of that great catastrophe. As he was an eye-witness of many of the scenes he describes, he moves us to mourn with him for all the lives that were lost. He did not see in the war a failure of Christianity but rather a failure of Christians to live up to the doctrines of Christ.

Sir Philip's novels are not written exclusively for Catholics and so he more or less prescinds from the religious questions. However one should not conclude from this that he is irreligious, but being a popular novelist, he writes for a larger public. There is nothing in his writings which belies his faith. For his writings on the World War and his novels, Sir Philips Gibbs deserves a well-earned place in English Literature.



Author: *More That Must Be Told; Now It Can Be Told; Founders of the Empire; The Individualists; Out of the Ruins; Young Anarchy; Unchanging Quest; The Reckless Lady; Ten Years After; The Middle of the Road; Little Novels of Nowadays; Men and Women of the French Revolution; The Spirit of Revolt; The Street of Adventure; Wounded Souls; People of Destiny; The Soul of the War; The Battle of the Somme; The Struggle in Flanders; The Way to Victory; Adventures in Journalism; Australasia; Day After Tomorrow; The Hope of Europe; The Tragedy of Portugal; The Hidden City; Heirs Apparent; Kings Favourites; Facts and Ideas; The Eighth Year; The New Man; Menders of Nets*, a play written in collaboration with his brother, Cosmo Hamilton.

JOHN KENNY.

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REV. FRANCIS ERNEST GIGOT, S. S., theologian, educator and exegete, was born at Lhuant (Indre), France in 1859. His early education was received from the Christian brothers. Attending the Catholic Institute, Paris, he received the degree of Bachelor of Sacred Theology in 1882 and two years later licentiate in Sacred Theology from the same institution. His philosophical studies were pursued at the College Le Dorat, Haute, Vienne, and his theological course in the Theological seminary, Limoges (Haute, Vienne). The University of France conferred upon him a bachelor of Arts degree in 1879, and in 1903 St. Mary's University, Baltimore, awarded him the degree of Doctor of Divinity. Dr. Gigot served his order successfully as professor of Philosophy, Dogmatic Theology and Sacred Scripture since 1880. He contributed many articles to "The American Ecclesiastical Review," "New York Review," "Irish Theological Quarterly" and also the Catholic Encyclopedia. His exegetical books and commentaries are: "*General Introduction to the Study of Holy Scripture; Special Introduction to the Study of Holy Scripture; Outlines of Jewish History; Outlines of New Testament History; Primer of Old Testament History; Christ's Teaching Regarding Divorce in the New Testament.*"

RICHARD E. BARRETT.

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REV. JAMES M. GILLIS, C. S. P., was born in Boston, Mass., Nov. 12, 1876. In 1896 he was graduated from Boston Latin School and the same year matriculated at Harvard University where he received his bachelor's degree. From 1896 to 1898 he was a student in Brighton Seminary, Mass., and entered the Society of Saint Paul the Apostle in 1900. He was ordained priest in 1901. Two years later he was honored with the Licentiate in Sacred Theology from the Catholic University in Washington, D. C., and was appointed lecturer in Saint Thomas College, Washington, where he taught Theology until 1910. Until 1922 Father Gillis was a member of the Mission Band, giving missions and retreats throughout the country. He is a contributor to the Catholic World, Missionary, and Commonweal and has been Editor of the Catholic World since 1922. He is a weekly lecturer over WLWL for N. C. W. C., and considered one of the best pulpit orators of our day. In 1925 he preached

Eighty-four



a series of sermons which were a critical exposure of modern leaders of false philosophy and which were later published in book form—“*False Prophets*” (1925). He is the author of “*Catholic Church and the Home*” (1928), of numerous pamphlets on religion, educational and miscellaneous topics, and of weekly articles syndicated by the Catholic Press for N. C. W. C.

RAYMOND CUPPLES.

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CAROLINE GILTINAN was born of cultured Irish lineage in Philadelphia, Pennsylvania, April 19, 1884. She later studied at the University of Pennsylvania where she took extension courses in literary and classical subjects.

Shortly after the outbreak of the World War Miss Giltinan enlisted with a unit of the American Base Hospital Service. In May, 1918, her unit arrived at Liverpool after an eventful passage in which a German submarine was encountered. In July of the same year she was promoted in France to the U. S. Medical Headquarters, in Tours, where she served in the “Sick and Wounded Division” until her discharge in March, 1919. She remained abroad for another year during which time she was connected with Herbert Hoover’s American Relief Administration and later with the Associated Press at their Paris office. She remained in the employ of the latter organization after her return to the United States. In August, 1920, she resigned her position in New York and became the bride of Leo P. Harlow, an attorney residing in Virginia. Father Francis P. Duffy, Chaplain of the “Fighting Sixty-Ninth Regiment” officiated at the ceremony.

Miss Giltinan’s poetry is written with the simplicity of a natural artist. It has depth of feeling clothed in unaffected language. Many leading contemporary poets have praised the beauty of her lyric expression and the late Joyce Kilmer has called her “The least artificial poet living.” Miss Giltinan’s first book of poems “*The Divine Image*” was published in 1917 but since then she has contributed to many leading periodicals. Last year she brought out another volume “*The Veiled Door*” in which are collected songs expressing her emotional reaction to the joys and sorrows of life. The following poem is typical of this poetess, who amidst the happiness of family life can still remember the suffering and heartaches of those trying days of 1918:

SACRIFICE

There is no wine unless the grape is crushed;
There is no bread while wheat is still in grain.
It may be that the soul can only grow
Through sorrow and the body’s pain.

(From “*The Veiled Door*”)

WM. S. MCALEER.

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MOST REV. ALBAN GOODIER, S. J., was born April 14, 1869, in Great Harwood, Lancs, England. He received his education at Stonyhurst College being



awarded his Bachelor degree in 1887. He then entered the Society of Jesus and was ordained to the priesthood in 1903. He has taught at Stonyhurst and St. Xavier's University, Bombay, India. In 1919 he was made the Bishop of Bombay. Bishop Goodier resigned his episcopal See of Bombay in 1926, for the purpose of helping in the solution of the "Padroodo Controversy." After his resignation he was made the titular Archbishop of Hieropolis. He is now living in retirement altho' occasionally giving retreats to the clergy. Bishop Goodier has contributed articles to the American Catholic Quarterly Review, The Tablet (England), Indian Messenger, English and Irish Messenger and numerous other magazines. He is also the founder and editor of "The Catholic Library."

Bishop Goodier's most popular work is his volume entitled "*A More Excellent Way*." In his most important work "*The Public Life of Our Lord Jesus Christ*," Bishop Goodier describes the events of the public life of Christ as the Gospels present them to us, adding here and there various incidents drawn from his own experience and study of Eastern life.

Author: *The Meaning of Life*, 1914; *The Son of God*, 1922; *The School of Love*, 1923; *The Prince of Peace*, 1923; *The Crown of Sorrow*, 1923; *What Doth It Profit*, 1923; *The Risen Jesus*, 1924; *Some Hints on Prayer*, etc., 1925; *Fifty Meditations on the Passion*, 1926; *Jesus Christ, Model of Manhood*, 1929; *Jesus Christ, Man of Sorrows*, 1929; *About the Old Testament*, 1929; *The Jesuits*, 1929; *Saints for Science*, 1930; *The Public Life of Our Lord Jesus Christ*, 1930; *A More Excellent Way*.

JOHN REICHERT.

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REV. PETER K. GUILDAY, PH. D., was born of Irish parentage on March 25, 1884, in Chester, Pa. He received his primary education in the parochial school of Chester. After graduating from the Roman Catholic High School of Philadelphia, he entered St. Charles Seminary at Overbrook. Dr. Guilday won a scholarship to Louvain University where he pursued a course in Church History. He was ordained to the Priesthood in 1909. After his ordination he matriculated at the Universities of Bonn and Louvain, specializing in History and Pedagogy. This was followed by a year's residence in London where he attended lectures in History at the University of London. In June, 1914, Dr. Guilday won the 'Doctorat es sciences morales et historiques' at Louvain. In October, 1914, he returned to the United States and was appointed graduate instructor of Church History at the Catholic University of America. After two years of teaching modern Church History, Dr. Guilday devoted himself exclusively to the study of American Church History and founded the Catholic Historical Review in 1915 as a means of stirring a national interest in this field. He became secretary of the National Catholic War Council in 1917. In December, 1919, he founded the American Catholic Historical Association. The degree of I.L. D. was conferred on him by the university of Notre Dame in 1925, and in 1928 Marquette University conferred the degree of L. H. D. He was elected a



Fellow of the Royal Historical Society in 1924. Dr. Guilday is the editor of the Catholic Historical Review and an associate editor of "The Pageant of America," besides being one of the few Catholic contributors to the new Encyclopedia Britannica.

In all of Dr. Guilday's works we perceive facts and principles of historical events expressed in the simple, clear and concise language of the literary novel, that have merited for their author the appellation of the foremost of American Catholic Historical scholars. In the various biographies written by him we have more than a biographical sketch; we have a history of the times that is more modern in its implication than one might imagine in a work of history and yet not prescinding from a true interpretation on the times and events treated. In the "*Catholic Church in Virginia*," there is told the story of the Norfolk schism without interpretation except where necessary. The moral judgment is left to the reader for the evidence is clearly exposed by original sources.

In his "*Introduction to Church History*" we find a practical plea to interest the new student in the fascinating study of Church History. His own long and fruitful labors in the field of historical research, is contained in this outline for beginners in a way that inspires a student with the zeal of the author. This book explains the various meanings, scope, value, study, and literature of Church History and the formation of the Church historian. Dr. Guilday is endeavoring to bring the necessity of the study of Church History, home to Catholic Scholastics. He makes his plea in a highly constructive way in his volume "*On the Creation of an Institute for American Church History*," in which the great need of an institute of this kind is shown with all the details of its organization is clearly set forth.

In "*The National Pastorals of the American Hierarchy*" Father Guilday embodies the preaching of the American bishops during the past century, revealing the history of our aims to christianize this great commonwealth. It is not only useful as a text book for the student of History, morals and pastoral administrations, but is also of interest for those outside the fold in exposing the misunderstanding, and ignorance of Catholic principles and actions.

Author: "*The English Colleges and Convents in the Catholic Loa Countries; Life of Martin Luther; Life and Times of John Carroll, First Bishop of Baltimore; National Pastorals of the American Hierarchy; Church in Virginia; Life of John Gilmary Shea; Life and Times of John England; Introduction to the Study of Church History; Graduate Studies; Church Historians; On the Creation of an Institute for American Church History; Three Hours Agony; Life and Times of John Hughes, Archbishop of New York.*"

E. LYNCH.



“The soul meets its final opportunity;
as at a masked ball; if it cannot stand and salute,
to what end were its fair faculties given?”

Thus wrote a soldier's daughter, LOUISE IMOGEN GUINEY, whose “salute” marked the passing on All Soul's Day, 1920, of a poetess and scholar of rare distinction.

Louise Imogen Guiney was born in Roxbury, a suburb of Boston, on January 7, 1861. Her father was Major General Patrick Robert Guiney, the hero of the Gaines' Mill conflict during the days of the Civil War. Private tutors gave her the preliminary education by which she entered the Convent of the Sacred Heart at Providence, and from whence she graduated in 1880. She secured a position in the Boston Library and later became postmistress at Auburndale, her home town. The townspeople, however, were too puritanical and provincial to permit a Catholic to hold this coveted position and Miss Guiney suffered many hardships from a narrow-minded, puerile religious bigotry. When President McKinley reappointed her as postmistress, she immediately resigned and shortly thereafter went to live in England.

In and around Oxford, Miss Guiney spent nearly twenty years, the happiest years of her life. Here she relived the ancient glories; walked in spirit with the Oxford Movement which brought the ancient Catholic heritage back; edited old poetry; wrote of heroes in a cheerful audacity; brought to light the beautiful and almost forgotten muses of poets who disappeared into the distant past.

She was a poetess, essayist, critic and biographer of the highest rank. At the age of twenty-four she published the “*Goosequill Papers*,” a prose work of quaint and finished, though somewhat pedantic English. Two years later, her volume of poems, “*The White Sail and Other Poems*,” showed her remarkable aptitude for vigorous verse, coupled with profound emotion. Other productions, “*A King of Shreds and Patches*” (an article contributed to the “*Catholic World*”); the immortal “*Monsieur Henri*,” a story of the hero of the Vendean War; “*The Roadside Harp*,” her first book of authentic poetry; “*A Little English Gallery*,” word portraits of seventeenth century celebrities; “*Patrins*,” a book of original fancies; “*The Martyr's Idyl*,” a volume of noble and delicate poetry, came from the pen of Miss Guiney before she left America. Overseas, a few scattered lyrics, voluminous biography and editorial work were her contributions to literature. “*Robert Emmet*,” “*His Rebellion and Romance*,” “*Hurrell Froude*,” her fine editing of the works of Henry Vaughan, James Mangan, Thomas Stanley and Orinda, Matthew Arnold, Lionel Johnson and others; “*Fioretti*,” “*Blessed Edmund Campion*,” attested to the serenity and patient research of Miss Guiney; and finally, the “*Happy Ending*,” gathered up what she terms “all the better nuggets in that disused mine.” Her latter years were spent on a huge Anthology, “*Recusant Poets*,” in which the Jesuit Father Bliss collaborated.

JOHN J. DZURKO.



DENIS ROLLESTON GWYNN, the son of Stephen Gwynn, one of Ireland's most celebrated historians, was born in Bristol, England on the sixth of March, 1893. When he was but nine years of age, he and his mother embraced the Catholic religion.

Gwynn's collegiate endeavors were pursued under the Jesuits at Clongows Wood College, at Saint Edna's under Padraic Pearse, at London University and at the National University of Ireland.

He first entered upon his literary career by editing the "National Student," the organ of the National University of Ireland students. He founded and edited "New Ireland," which was first published in 1915.

His literary endeavors were temporarily interrupted during the World War, when he served in France as Lieutenant of the Royal Munster Fusiliers. He was invalided and later attached to the Ministry of Information. Since then he has been a constant contributor to the "Quarterly," "Fortnightly," "Dublin," and "Edinburgh Reviews," "The Atlantic Monthly," "The Catholic World," and "The Commonweal."

Of the books which have come from the pen of Gwynn, the most notable are "*The Catholic Reaction in France*" and "*The Struggle for Catholic Emancipation*." The first named is written from the point of view of a foreigner who presents, as a sympathetic observer, an account of the most important phases of the Catholic movement in France since the war. The second is an ordered account of Ireland's heroic struggles for Catholic emancipation in the last half of the eighteenth century and the first part of the early nineteenth.

At present he is on the staff of "The Universe," and is engaged in writing biographies which he considers as his most important work.

Author: *The Irish Free State, 1922-1927*; *The Struggle for Catholic Emancipation, 1928*; *Daniel O'Connell, 1929*; *Cardinal Wiseman, 1929*; *Edward Martyn and the Irish Revival, 1930*; *The Catholic Reaction in France, 1924*. Edited: "*Reminiscences of a Maynooth Professor*," by Rev. Walter McDonald, 1924; *A Hundred Years of Catholic Emancipation, 1929*; *The Action Francaise Condemnation, 1928*.

—MATHIAS BECKER.

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COSMO HAMILTON (Cosmo Hamilton Gibbs), both of whose parents are converts to the Catholic faith, is the second son of the late Henry Gibbs and Helen Hamilton. He is the brother of Sir Philip Hamilton Gibbs, the famous English war correspondent and author.

In 1898, Cosmo Hamilton legally assumed his maternal name of Hamilton and started on a literary career. He has become justly famous as a playwright and novelist. He married the well-known actress, Beryl Faber, who died in 1922.

He is the author of *The Wisdom of Folly*, *A sense of Humor* (in which he collaborated with Beryl Faber), *The Mountain Climber*, *Bridge*, *Mrs. Skeffington*, *The Blindness of Virtues* and has collaborated in several other plays and musical comedies.

Eighty-nine



His novels which have become quite popular include *The Blindness of Virtue*, *Duke's Son*, *The Infinite Capacity*, *The Outpost of Eternity*, *Scandal*, *A Rustle of Silk* and *The Prisoners of Hope*.

He lives in London.

N. JORDAN.

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HENRY HARLAND, novelist, was born at Saint Petersburg, Connecticut, March 1, 1861. Upon his graduation from the City College of New York, he matriculated at Harvard in 1881, where he studied theology for a year. During the following year, he vacationed in Italy, where he spent most of his time amongst the social and artistic circles of Rome. The impression he received while in the Holy City, struck deeply at the heart of young Harland. Although, he did not enter the Church until many years later, out of deference to his wife, all his writings contain the Catholic strain of his thoughts. Assuming the pen name of "Sidney Luska," Mr. Harland wrote his first three novels, "*As It Is Written*," "*Mrs. Piexada*," and the "*Yoke of Thorah*." These novels deal with Jewish life in New York and were the outgrowth of a close friendship with a young Hebrew.

Going abroad in 1887, he resided with his wife in Paris and later in London. His experiences, here, were parodied in a play, "*The Light Sovereign*" (1889). Five years later he began the publication of the "*Yellow Book*," a famous quarterly of the nineties. In 1897, Harland's failing health, however, caused him to relinquish the editorship and the venture ended. During this year both Harland and his wife were received into the Church. His novels are so abundant with the beauties of the Catholic faith, that they have brought many converts to the true light. Mr. Harland was, perhaps, the most brilliant of our Catholic novelists in a purely literary sense, although his distinctively Catholic fiction form a minor part in the volumes of his productions. His novels were in great demand and were listed amongst the best sellers of the early Twentieth Century. After his reception into the Church in 1898, appeared his first Catholic novel, "*The Cardinal's Snuff-box*," a light interesting novel of holier life. In 1902 was published his masterpiece, "*The Lady Paramount*," which is to a great extent not unlike a Shakespearian Comedy. In 1904 came "*My Friend Prospero*," "*The Royal End*," left incomplete at his death, was finished by his wife and appeared in 1909. "*Madamoisselle Miss*," "*Grey Roses*" and "*Comedies and Errors*," contain short stories of excellent workmanship written for various reviews.

RICHARD E. BARRETT.

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JOEL CHANDLER HARRIS, a journalist, poet, novelist and folk-lorist was born in 1848 at Eatonton, Georgia, of humble parentage. Though his education was meager and his love for "animals, fields and folk" far exceed his love of books. At
Ninety



an early age he became interested in journalistic work and it was through this great enamoration that he was given the opportunity to establish in American Literature an original department dealing only with stories of negro folk-lore.

A short while after Harris began his duties on the staff of the Atlanta "Constitution" his accidental contribution of the "Tar Baby" found for him his vocation. His knowledge of nature and the negro which he had acquired almost unconsciously as a boy, matured rapidly with his continuous writings, and finally, there resulted a series of volumes on these cherished studies, replete with humor and wisdom and an unrivalled knowledge of negro dialect and nature. These tales are unique among folk-lore and interesting to children of all ages, and as a result of their popularity have been translated into twenty-seven languages.

Apart from his ability as a narrator of folk-lore, Harris ranks high as a novelist, "*In Mingo, Free Joe and Aaron*," there is disclosed a sympathy and an intimate acquaintance between master and slave equalled by no other author, and which moreover, point to the wisest solution of the racial problem. In none of his works can there be found a trace of radical prejudice but rather a gentle and charitable love for those unfortunates who had become enslaved by the meagerness of their subsistence.

It may be truly stated that Harris prized most highly of his forty volumes, "*Sister Jane*" and "*Gabriel Tolliver*," stories which concerned chiefly his own native Shady Dale and which were written in the later years of his short but fructiferous life. They are his most complete works and as such are considered the best compilation of his life and thoughts. In the "Uncle Remus Magazine" founded in 1906, there are contained many a wise essay flavored with the originality, whimsical humor gentle charity and purity of thought and expression which have characterized nearly all his works "a homely and kind philosophy which uplifts the mind and grips the heart."

Although Harris read much and his selections were widely diverse, his favorite readings were the Bible, Newman, a Kempis, Faber and Sheehan. From the influence of these books and because of the fine example shown him by his wife, a cultured Canadian Catholic, to whom he gave the role of "Mary Bullare" in his novel, "*Gabriel Tolliver*," Harris attributed his mental growth and the success which had come to him and above all, his conversion to the Catholic Faith.

In his book, "*Life and Letters of Joel Chandler Harris*," his daughter Julia wrote that on account of his modesty which repulsed notoriety and crowds confined him to the limits of the society of his own family, he deferred the reception of baptism until two weeks before his death. Continuing in the last chapter of the book she explains that the sole regret of her father was that he had so long deferred his entrance into the church.

The universal tribute paid him shows that he has become endeared not only to the people of the South but also to the entire nation. In monumental memory of him, since his death on July 3, 1908, the city of Atlanta has purchased his residence and farm and converted them into a municipal park.



Author: "*The Tar Baby; Uncle Remus; Nights with Uncle Remus; Uncle Remus and His Friends; Little Mr. Thimblefinger; Mr. Rabbit at Home; Mingo; Free Joe; Daddy Jake the Runaway; Balaam and His Master; Aaron; Aaron in the Wildwoods; Chronicle of Aunt Minervy Ann; Sister Jane; Gabriel Tolliver.*"

PAUL F. CARROLL.

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CARLTON J. H. HAYES was born May 16, 1882 at Afton, N. Y. He attended Columbia University where he received his B. A. in 1904 and after a post-graduate course received his Master's degree in 1905, and his doctorate in Philosophy in 1909. Dr. Hayes has taught History at Columbia since 1919 and was awarded the degree of LL. D. by Notre Dame in 1921. At the entrance of the United States into the World War, he enlisted and was given the rank of captain. He is a member of the American Historical Association and the American Catholic Historical Association.

A tenacious clinging to truth, along with a high standard of scholarship characterize the works of Dr. Haycs. He represents the reaction against the heretofore accepted Puritan historian of questionable emotional value. In his writings he has explained the Catholic viewpoint, in a way that forces the recognition of that view in the field of modern research. He is capable of inspiring new enthusiasm for old and sometime exceedingly difficult truths, and in this field he may be favorably compared with Belloc.

The most attractive and interesting of Carlton Hayes' works is his volume, "*Essays on Nationalism.*" While giving due credit to true Nationalism, the sort known to and believed in by Americans of the Revolutionary and Civil War periods, he exposes in a vivid and accurate way the dangers of an exaggerated and false conception and belief in Patriotism. He uses historical proofs with a strong psychological appeal for the furtherance of true religious opinions. The entire volume is elaborated in a logical order, evidencing the skilled and critical historian, with the ability to sift the matter for himself in a fair and accurate way.

Author: *An Introduction to the Sources Relating to the Germanic Invasions, 1909; British Social Politics, 1913; Brief History of the Great War, 1920; A Political and Social History of Modern Europe, 1924; Essays on Nationalism, 1926; France, A Nation of Patriots, 1930.* Co-author: *League of Nations, Principle and Practice, 1919; History and Nature of International Relations, 1922; Modern History, 1923; Recent Political Theory, 1924; These Eventful Years, 1924; Ancient and Medieval History, 1928; Contribution to Encyclopedia Britannica.*

FRANCIS HAYES.

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ISAAC THOMAS HECKER, C. S. P., author, missionary and founder of the Paulists, was born in New York, December 18, 1819, and died there December 22, 1888. Being poor, Isaac began to work at the age of eleven, helping his elder brothers as bakers. Although his desire for a common school education was out of the question, nevertheless he found spare time enough to study Kant's "Critique of Pure



Reason” and other philosophical works which he was able to obtain. He had no religion, yet was of a profoundly religious temperament. His sentiments, almost instinctively Catholic, finally compelled him to cast aside the teachings of all the other denominations and to embrace the Catholic Church. He was baptized by Bishop McCloskey in New York, January, 1844. In 1845 he entered the Redemptorist novitiate in Belgium and was ordained by Bishop Wiseman in 1850. After spending one year as a parish priest and chaplain in England, he returned to New York with four other Redemptorist missionaries to spread the faith in America. When a misunderstanding arose between the American Redemptorists and their superiors he was sent to Rome to present the case to the Superior General of the Order, on which occasion he was expelled from the Order. Pius IX dispensed Hecker and his four companions from their Redemptorist vows and asked them to form a new missionary society. They founded the Paulists of which Hecker was superior until his death.

Father Hecker was not an eloquent orator but in time he developed himself into an intensely forceful and magnetic speaker. He was a great instructor and an exponent of Catholic teachings. His writings, addresses and discourses are not only dogmatical but also historical. Cardinal Newman in comparing Father Hecker to himself says “I have ever felt that there was sort of a unity in our lives, that we had begun a work of the same kind, he in America and I in England.” Here Newman means to say that they both made Catholic dogmas and practices acceptable to the English speaking people. He encouraged the Catholic press, organized the “Catholic Publication Society,” edited the “Catholic World” magazine and started a new movement in Catholic Literary circles.

Author: “*Questions of the Soul; The Aspirations of Nature, and The Church and the Age.*”

JOSEPH MCCAUSLAND.

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REV. HERMAN J. HEUSER, D. D., was born in 1851 in the city of Potsdam, Germany. After completing his early education in the schools of Potsdam and Berlin, he came with his parents to America. Shortly after his arrival he entered St. Charles Preparatory Seminary, then located at Glen Riddle, Pa. He was ordained to the Holy Priesthood on February 2nd, 1876, by Archbishop Wood in the new major Seminary at Overbrook. Soon after his ordination he was appointed to the Seminary faculty, where he remained in the capacity of professor of the Classics and Ecclesiastical sciences, especially Sacred Scripture for an uninterrupted period of over fifty years. Dr. Heuser was connected with the editorial department of the American Catholic Quarterly Review, and in 1889 he founded the American Ecclesiastical Review, of which he was the editor. In 1927 he resigned from the active teaching staff of Overbrook seminary and from the editorship of the Review.

Doctor Heuser in his trilogy, “*In the Workshop of St. Joseph;*” “*The House of Martha at Bethany;*” “*From Tarsus to Rome,*” introduces to the reader the outstanding biblical facts in the life of the Infant Jesus, His childhood and public life



and leads thence to the trials of the early life of the church around St. Paul. The threefold narrative is tinted with all the color of the Orient, with its social and religious customs, while substantially portraying an accurate picture of the people of those times. They impress all who read them with their forceful sense of reality. The dryness of dates, names and events are clothed with flesh and life, which call for an imaginative insight with a wide knowledge of Scriptural reading. We are first brought into an intimate union with the Holy Family and are awed by the sanctity that gleams through its humility. Later, in the second of the trilogy, we perceive the public life of Christ in a way that adds body and color to certain passages of the Gospels that conduce to mental prayer. There is no violation of historical truth although in some instances it might be objected, but without a certainty, that devotional practices, assigned to the early times herein treated, had a much later origin. In the last volume of the trilogy, we see the embryonic Church spreading gradually and steadily; its various phases of doctrine being developed amid the struggles and difficulties of numerous converts. Although St. Paul is the central figure of this concluding volume, it is not essentially biographical in its aspects.

In his "*Autobiography of an Old Breviary*," we find a book of instruction on the Divine Office that is treated with relish and charm, fostering devotion and love through an intimate knowledge of its contents. The origin of the "Totum" with the splendor of its Psalms, and the depth of its hymns, furnish the reader with a greater appreciation of its value, and conduce to the pious recitation of it.

Author: "*Chapters of Bible Study; Life of Canon Sheehan of Doneraile; Pastor Halloft; Autobiography of an Old Breviary; The Parish Priest on Duty; Meditations of an Ex-Prelate; The Archbishop's Pocketbook; Chaplain of St. Catherine's; The Harmony of Religious Life; In the Workshop of St. Joseph; The House of Martha at Bethany; From Tarsus to Rome.*" Also innumerable articles in the Ecclesiastical and other Reviews.

—EDW. LYNCH.

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WILLIAM HEYLIGER was born in Hoboken, N. J., March 22, 1884. He received his early training in the public school and Sacred Heart Academy, Hoboken, New Jersey.

After leaving school he started life as a reporter and later succeeded in becoming editorial writer on the Jersey Journal, Jersey City, N. J. He also made a tour of New York State lecturing on juvenile delinquency and the means of instructing the young in order that they might become better and more desirable citizens of their country.

He is recognized as one of the best juvenile writers of his day. Throughout practically all his books he portrays the idea of American life by teaching the young to play square and to be good losers as well as good winners. He deals



chiefly with sportsmanship and the advantages to be obtained by being a good sport in all of life's struggles by having that happy faculty of mixing the bitter with the sweet.

Mr. Heyliger has also contributed to the following periodicals and reviews: *The American Boy*, *Boy's Life*, *Colliers*, *Pictorial Review*, *Woman's Home Companion*, *America*.

Author: *Bartley, a Freshman Pitcher*, 1911; *Bucking the Line*, 1912; *Batter Up*, 1912; *Captain of the Nine*, 1912; *Five Yards to Go*, 1913; *Strike Three*, 1913; *Quarterback Reckless*, 1912; *The Winning Hit*, 1914; *Off Side*, 1914; *Johnson of Lansing*, 1914; *Fair Play*, 1915; *Against Odds*, 1915; *Captain Fair and Square*, 1916; *County Pennant*, 1917; *Straight Ahead*, 1917; *Don Strong, Patrol Leader*, 1918; *Fighting for Fairview*, 1918; *High Benton*, 1919; *Don Strong, American*, 1920; *High Benton, Worker*, 1921; *Dan's Tomorrow*, 1922; *Spirit of the Leader*, 1923; *Quinby and Son*, 1925; *Dorset's Twister*, 1926; *The Fighting Captain*, 1926; *The Macklin Brothers*, 1928; *The Making of Peter Gray*, 1927; *The Builder of the Dam*, 1929.

JOHN A. CUNNINGHAM.

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EMILY HICKEY was born on April 12th, 1845, at Marmine, County Wexford, Ireland. She was the daughter of an Anglican minister and accompanied him to Bovesbridge, County Carlow, when he was appointed rector at that place. She was received into the Catholic Church on July 22, 1901. In 1912 she was awarded the cross "Pro Ecclesia et Pontifice" for her work on behalf of the Catholic Truth Society. She had a well-developed memory, being able to recite the Office of Our Lady from memory.

Emily Hickey's first volume of poems "*A Sculptor*" was praised by Robert Browning as one of the finest collections of poetry written at that time. Her ability as a poetess can be readily perceived from the following verse contained in her poem "*Beloved, It Is Morn.*"

"Beloved it is day
And lovers work, or children play
With heart and brain untired alway
Dear love, look up and pray
That I may be
Faithful to God and thee."

She was well known as a lecturer on literature and translator of Anglo-Saxon poetry. She died September 9th, 1924.

Author: "*A Sculptor*, 1881; *Verse, Lyrics and Translations*, 1889; *Michael Villiers*, 1891; *Idealists, Beloved It Is Morn and other Poems.*"

E. LYNCH.



JOHN OLIVER HOBBS was the pseudonym employed by Pearl Mary Teresa Craigie, who was born in Boston, Mass., November 3, 1867. Her education was completed at University College, London, England.

Her marriage at the age of twenty proved unhappy, and she sought and obtained a legal separation from her husband. In 1892, after much private research and reflection she entered the Catholic Church.

As early as 1891 she had placed her first work before the public under her pen name. Her works give us intimate glimpses of the intellectual and social life of the English upperclasses. They are intensely serious, human and very religious. This religious sentiment reached its greatest height in "*The School for Saints*" and its sequel "*Robert Orange*." These two books rank as her greatest accomplishments. Although a serious and religious tone pervades throughout them, they are nevertheless written in a pleasing and impressive humor, making them modern in every aspect.

Her ability was widely recognized and she was just attaining the zenith of her career, when death cut short her labors, August 13, 1906.

Author: *Some Emotions and A Moral*, 1891; *The Sinner's Comedy*, 1892; *A Study in Temptations*, 1893; *A Bundle of Life*, 1894; *The Gods, Some Mortals and Lord Wickenham*, 1895; *The Herb Moon*, 1896; *The School for Saints*, 1897; *Robert Orange*, 1900; *A Serious Wooing*, 1901; *Love and the Soul Hunters*, 1902; *Tales About Temperaments*, 1902; *The Vineyard*, 1904; *The Flute of Pan*, 1905; *The Dream and the Business*, 1906.

JOSEPH RUSNAK.

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REV. GERARD MANLEY HOPKINS, S. J., was born July 28, 1844, at Stratford, near London. He began his education at Cholmondeley School, Highgate, continuing at Balliol College, where he studied under the renowned Walter Pater.

The great Oxford movement brought its grace to Father Hopkins in 1866, and he became a Catholic. He soon left Balliol to pursue his calling to the priestly and religious life, entering the Birmingham Oratory, where he had the happiness of association and friendship with Father Newman.

His religious vocation brought him to the Society of Jesus which he entered in 1868. He was ordained and sent to Liverpool to work there among the poor of the slums. He was next appointed to the post of preacher in London, and later stationed at St. Aloysius' Church, Oxford, where a memorial to his memory stands to-day. These were followed by other appointments,—that of a Fellow of the Royal University of Ireland, and later as classical examiner at Dublin, from which place he was called to his heavenly reward on June 8, 1889.

The fine intellectual endowments, the scholarly tastes, and poetical gifts, manifested themselves in Father Hopkins while still at school, and in later years



until his death. All his poems are of very high quality and distinctive merit although they were not destined to enjoy a wide popularity owing to their depth and obscurity. Throughout all of his verse there is a strong devotional tone.

Some of his best poems, which were destroyed when he entered upon his vocation to the religious life as a novice, should be considered a distinct loss to literature.

ANTHONY J. TUREK.

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REV. ERNEST R. HULL, S. J., was born in England in 1863. At the age of nineteen he entered the Catholic Church and four years later became a Jesuit. He was ordained priest in 1899. He spent some years in Scotland and Ireland, and was missioned to India. Since 1908 he has been editor of the *Bombay Examiner*, whose press has published nearly all his works. Father Hull has been appointed Archivist and Secretary of the Archbishop of Bombay. His writings are for the most part pamphlets on pertinent Catholic questions and he has been quoted as an authority in the press of the English speaking world.

Author: *"Bombay Mission History; Civilization and Culture; Studies in Idolatry; Studies in Theosophy; Archaic Religions; The British and Anglo-Saxon Period; Collapses in Adult Life; God, Man and Religion; Thirteen Articles on Free Masonary; Why Should I Be Moral?; Haeckel's Frauds and Forgeries; Galileo; Man's Mission in Life; The Great Anthitisis; A Practical Philosophy of Life."*

WILLIAM CONLEY.

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GAILLARD HUNT was born in New Orleans, September 8, 1862. His early education was attained at Hopkins Grammar School, New Haven, and Emerson Institute, Washington. He received the degree of Doctor of Letters from Washington and Lee University in 1912 and the Doctor of Laws degree from the University of South Carolina in the same year, and from William and Mary the following year.

He has filled several responsible positions in the department of state at Washington, and was commissioned by that department to prepare a history of the World War. During his incumbency in the state department, he was the leading factor in securing the law defining American Citizenship and expatriation. He lectured during this time at both George Washington and John Hopkins Universities.

The most important of his works are generally considered to be his *"Life of J. C. Calhoun"* and the *"First Forty Years of Washington Society."*

Dr. Hunt was received into the Catholic Church in August, 1901. He died in 1926.

Author: *The Seal of the United States, 1892; History of the Seal of the United States, 1901; The Department of State of the United States, 1892; The Department of State, Its History and Functions, 1914; The American Passport, 1898; Life of James Madison, 1902; John C. Calhoun, 1907; Dis-Union Sentiment in Congress in 1794, 1905; Life in America One Hundred Years Ago, 1914; Fragments*

Ninety-seven



of Revolutionary History, 1891; The Writings of James Madison, 1906; The First Forty Years of Washington Society, 1906; The Journals of the Continental Congress in Succession to Worthington C. Ford, 1907; James Madison's Journal of Debates in the Constitutional Convention, 1917.

ENNIS CONNELLY.

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REV. JOSEPH CASPAR HUSSLEIN, S. J., was born in Milwaukee on June 10, 1873. He received his early education in the schools of Milwaukee and then entered Marquette University where he was graduated with a B. A. degree. From St. Louis University he received his M. A. degree, and the degree of Ph. D. was awarded him at Fordham University. He taught at John Carroll University, St. Louis University and Fordham University, and for several years instructed the Jesuit Scholastics in literature at Florissant, Mo., and at Brooklyn, Ohio. His earlier teaching was confined to literature while his later endeavors have been in the field of Sociology. He is at present attached to St. Louis University as Dean of the Department of Sociology.

His book "*The Little Flower and the Blessed Sacrament*" was written at the time of the Eucharistic Congress in Chicago and received much praise. This book is of more than transitory value and promotes that intimacy and familiarity with our Eucharistic Lord which the Little Flower so charmingly possessed. He has also published about a dozen pamphlets on this devotional phase of our religion.

Father Husslein has the knack of treating in an interesting style, subjects which are ordinarily considered dry and uninteresting. He has written several books on economic problems in which the Catholic position is shown in its full breadth and his "*Evolution and Social Progress*" gives the best exposition for the layman of this much discussed topic.

Author: *The World Problem: Capital, Labor and the Church, 1918; The Church and Labor* (in collaboration with Dr. John A. Ryan), 1920; *Evolution and Social Progress, 1920; Work, Wealth and Wages, 1921; Bible and Labor, 1924; The Little Flower and the Blessed Sacrament, 1925; The Reign of Christ, 1928; The Mass of the Apostles, 1929; The Eucharist; Your Own St. Joseph; The Heart of the Little Flower; The Blessed Virgin; God and Caesar; The Sacred Heart; All Grace Through Mary.*

W. S. MCALEER.

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JORIS KARL HUYSMANS was born in Paris, February 5, 1848; he received his education at the Lycee-Saint-Louis. At the age of twenty, he obtained a post in the Ministry of the Interior and remained there until 1897, except for a time during the Franco-Prussian War, when he served under the flag. His loyalty in the services won him the esteem of his superiors and also the Cross of the Legion of Honour. He carried on the two duties of his administrative position and of his literary profession for thirty years. Joris Huysmans was one of the founders of Goncourt Academy and

Ninety-eight



was elected as its president in 1900. In 1895 after a short visit to the Trappist Monastery of Issigly and was impressed by the monastic life of its members. This visit effected a great change in his life, for not long after this visit, he made an open profession of Catholicism and, resigning his post in the Ministry of Interior, retired to the city of Liguge, and made his home in a house near the Benedictine Monastery. After the expulsion of the monks, he again returned to live in Paris, where he lived till his death in 1907. The last twelve years of his life, Joris Huysmans strenuously upheld the ideals of his faith, as is evident from his works. His first books belonged to the most realistic school of literature and professed to bring forth to light all that is most base and vile in humanity.

During the last days of his life he was afflicted with an affection of his eyes, causing total blindness. Sincere in his piety he believed that this affliction of the eyes was a way of enforcing penitence. He died in Paris, May 12, 1907.

Huysmans was deeply interested in the religious art of the Middle ages and displayed a great and sincere likeness for mysticism which is seen in his writings. Mysticism of the Author's type, exemplified in Durtal a character in his novel "*The Oblate*," seems to center darkly in bitterness, unrest and pride.

He rendered clearly in his writings the details and events that he had observed. Very picturesque and vivid are his sketches of old Paris, and his descriptions of big crowds and scenes, especially at Lourdes where he visited often. His works show the temperament of a great painter and colorist; suggesting men such as Rembrandt and Rubens. His volume "*The Oblate*" is regarded as his best and most popular work.

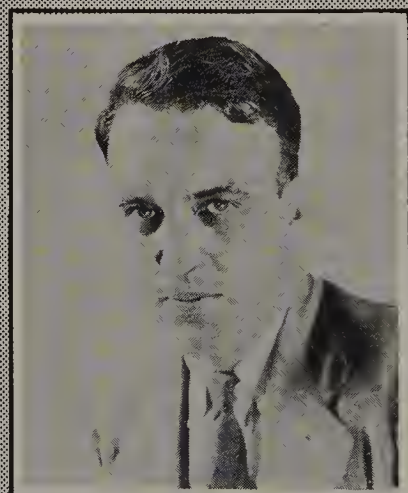
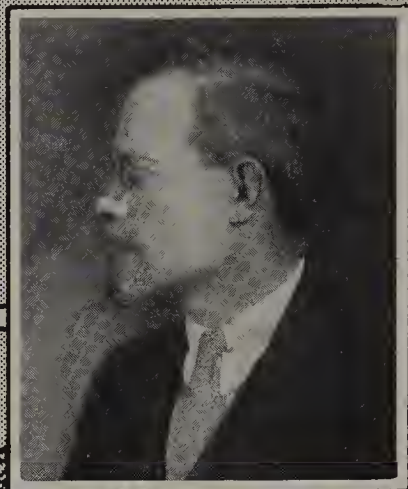
Author: "*The Cathedral*, 1898; *La Bievre et St. Severin*, 1898; *En Route*, 1895; *Saint Lydwine of Schiedam*, 1899; *De Tout*, 1901; *The Oblate*, 1903; *The Three Churches and the Three Primates*, 1904; *Les Foules de Lourdes*, 1905."

JOHN P. BICHREST.

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VERY REVEREND CYRIL BEDE JARRETT was born in Blackheath, Kent, England, August 22, 1881. Completing his studies in Stonyhurst College, he entered the Order of Preachers in 1899, and was ordained priest in 1904. From 1904 to 1907 he attended the university of Oxford, where he specialized in history, receiving in course the bachelor and master's degrees. He spent the following year at the Dominican House of Studies affiliated to the University of Louvain, where he was honored with the degree of Licentiate in Sacred Theology. In 1914 he was made Prior of Haverstock Hill and was elected Provincial of the English province of his Order in 1916, which office he still holds, (1930).

As a lecturer, preacher and writer Father Jarrett has won recognition in his native land and in the United States. He preached the Lenten Course in the Church of Our Lady of Lourdes, New York City, in 1930. His book, "*Social Theories of the Middle Ages*" is a profound study of conditions existing from the twelfth to the sixteenth centuries, and reveals the fact that many modern theories of economics



• SOME CATHOLIC POETS

THOMAS A. DALY
REV. HUGH F. BLUNT
DENNIS A. MCCARTHY

THEODORE MAYNARD
REV. JOHN B. KELLY
SHAEMAS O'SHEEL



are merely modifications of the accepted systems which the Middle Ages developed on law, education, women, slavery, art, war and money. His "*History of Europe from the Earliest Times*" (1930) is a remarkable summary of historical facts. It contains less than six hundred pages but despite its brevity, paints a comprehensive picture of the more important facts down to the signing of the Lateran Treaty, June 7, 1929.

Besides the books mentioned above Father Jarrett is the author of Meditations for *Lay-Folk*; *Saint Antonio*; *Lives of the Brethren of the Order of Preachers*; *Saint Dominic*; *The English Dominicans*.

JOHN J. CAROLAN.

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The literary activities of LIONEL PIGOT JOHNSON are embraced in only ten years of his life for he died a young man of thirty-five, just on the threshold of a great career. He was born at Broadstairs on the Kentish coast, March 15, 1867. His education was acquired at Winchester College and at New College, Oxford. Less than a year after his graduation from the latter institution he was received into the Catholic Church. The ensuing ten years of his life were completely occupied with literary endeavors. During this time he published three books, "*The Art of Thomas Hardy*" and two volumes of poetry. These poems, the result of careful, sometimes even painful workmanship in the expression of real emotions, have a severe enduring charm, though they are limited in range.

His "*Critical Papers*" possess that sound scholarship, keen aesthetic understanding, rich and wholesome humor which were so well exemplified in his predecessor, Matthew Arnold. Johnson was generally considered a disciple of Walter Pater, yet he showed the influence of an earlier generation in sturdiness of thought and clearness of insight. His sound principles of Catholicism, his artistic sensitiveness, his fount of wisdom and humor, his literary honor, ever striving for perfection in all his undertakings were admirably exhibited in his prose accomplishments.

Johnson suffered a painful illness during the last year of his life but died as the result of a slight fall October 4, 1902.

Author: "*The Art of Thomas Hardy*, 1894; *Poems*, 1895; *Ireland and other Poems*, 1897."

KIRBY O'CONNELL.

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ELIZABETH JORDAN, playwright, author and editor, was born in Milwaukee, Wisconsin, May 9, 1857. She completed her education at the Notre Dame Convent, Milwaukee, from whence she was graduated as Valedictorian of the Class of 1874. The Cross of Honor of Notre Dame was also bestowed upon her.

For ten years she was a member of the editorial staff of the "New York World." She has also served as assistant editor of the "Sunday World," editor of "Harper's Bazaar" and literary adviser to Harper and Brothers. Many of her contributions have appeared in the leading English and American magazines.



While working with the "Sunday World" under Arthur Brisbane she published her first book of stories "*Tales of the City Room*." Her succeeding efforts dealt with sociological conditions in New York, London and Paris. The remainder of her books were mostly fiction and have been translated into several languages. In the past two years two of her works, "*The Devil and the Deep Sea*" and "*Night Club Mystery*," have been selected as the book-of-the-month by the Catholic Book Guild of Philadelphia. "*The Story of a Pioneer*," written in collaboration with Anne Howard Shaw and "*The Mary Iverson Convent School Stories*" are generally recognized as her greatest productions.

Her works are clean, interesting and humorous. Her characters are artful and surprisingly real. For her services to literature Miss Jordan was the recipient of the Apostolic blessing of Pope Leo XIII.

Author: *Tales of the City Room*, 1898; *Tales of the Cloister*, 1901; *Tales of Destiny*, 1902; *May Iverson, Her Book*, 1904; *Many Kingdoms*, 1908; *May Iverson Tackles Life*, 1913; *May Iverson's Career*, 1914; *Lovers Knots*, 1916; *Wings of Youth*, 1917; *The Lady from Oklahoma*, 1911; *The Story of a Pioneer* (with Anna Howard Shaw), 1919; *The Whole Family* (with William Dean Howells, Henry James and others), 1919; *The Girl in the Mirror*, 1919; *The Blue Circle*, 1920; *The Lady of Pentlands*, 1923; *Red Riding Hood*, 1924; *Miss Blake's Husband*, 1925; *Black Butterflies*, 1926; *Miss Nobody From Nowhere*, 1927; *The Night Club Mystery*, 1930.

ENNIS CONNELLY.

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JOHANNES JORGENSEN, the son of a seaman, was born November 6, 1866, at Svendborg, in the northern part of Denmark. Here he attended school until about the age of sixteen and thence at Copenhagen where he received his higher education. He professed at this time the Lutheran religion.

Jorgensen, although a great lover of the outdoors and nature, was very much taken up with reading and searching for knowledge. This brought about his deep thinking, and was succeeded by an attempt to erect a philosophy of his own. He was at diverse times a Rationalist, Socialist, Free Thinker, Materialist and what not, until after a number of years spent in Italy, he was brought to the Catholic faith by the Dutch Catholic painter Verkade and the Danish convert from Judaism, Mogens Ballin.

He wrote many periodicals and articles for different papers at Copenhagen, such as the *Politiken* and *Bors Tidende*. After writing eighteen months for the latter paper he became its sub-editor in 1891.

His first book of verses was published in 1887 and the following year he wrote his first book in prose, "*Legends of Spring*," followed in 1893 by "*The Tower*" and "*The Tree of Life*." These are works of a revolutionary nature and full of radicalism. After his conversion, he wrote in defense of the Church and in such a manner that he is said to "have brought Denmark nearer to Rome." Among the books which he wrote after his conversion are "*The Umbrian Chronicle*" and "*Life of St. Francis*"



of Assisi," as well as his autobiography which consists of two volumes. In this story of his life he paints vividly the struggle of feelings which led him "from the allegiance to time and the things of sense to allegiance to eternity and things of the spirit." He had always been in doubt until humility brought him to the foot of the Cross.

He has numerous friends, strongly devoted to him, among whom is Henry Carton de Wiant, the Belgian statesman, who has said of him in the words of Paschal, "We thought we would only find an author but we found a man."

WALTER BYRNE.

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Among the many Irishmen who have distinguished themselves in the world of literature, is ROBERT DWYER JOYCE. He was born in Glenosheen, County Limerick, in 1830. When his preparatory studies were completed he took up medicine as his profession, and at the age of 36, he, like many of his countrymen, migrated to America, making his residence in Boston where he followed his professional practice, and wrote continually.

His literary works consisting of ballads and legendary poems are indeed truly Irish in theme and aspiration. His "*Deidre*" portrays the scintillating beauty and purity of Irish maidenhood, together with the chivalry of the young manhood of Erin. His "*Ballads of Irish Chivalry*" show a great depth of feeling, intense patriotism, and the self-sacrificing nature of the many great Gaels, who gave their all for their beloved "Rosaleen," and those whose defense was dearer to them, than life itself. In "*Blaid*" the author describes in vivid and interesting verse, a legendary romance of early Ireland, combining in melodramatic fashion—love, pathos and tragedy. Other works of his are "*Ballads and Romance Songs*," "*Legends of the Wars of Ireland*" and "*Irish Fireside Tales*."

These works manifest clear understanding of the Irish heart, its romantic, daring, lovable and patriotic nature and above all, that faith in God which in the words of the great St. Paul is able "to move mountains."

Robert Dwyer Joyce died in Dublin in 1883, and lies with the heroes of his Nation, in the Arlington of Ireland, Glasnevin Cemetery, Dublin.

PATRICK CLERKIN.

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SHEILA KAYE-SMITH (Mrs. Penrose Fry), a well known authoress of our time was born in England. For eleven years preceding 1925 she had been an Anglican, when at that time one of her Anglican friends who was visiting at Lisieux brought back to her a medal and a relic of the now well known St. Therese. To the intercession of this saint she attributes her conversion and that of her husband, an Anglican Minister, in the early part of January, 1930.

Mrs. Fry has written many novels but none surpass nor equal "*The End of the House of Allard*." The settings in her novels are for the most part of a rustic character, and although in many instances her style is emotional, it is at the same



time morally strong. In her portrayals of characters and backgrounds she shows forth her keen perception of persons and locations. The development of her themes are usually concise and very artistic.

Author: *Star Brace*, 1909; *Spell Land*, 1910; *Isle of Thorns*, 1913; *Three Against the World*, 1914; *Sussex Gorse*, 1916; *Challenge to Sirius*, 1917; *Little England*, 1918; *Tamarisk Town*, 1919; *Green Apple Harvest*, 1920; *Joanna Godden*, 1921; *End of the House of Allard*, 1923; *The Georges and the Crown*, 1925; *Joanna Godden Married and Other Stories*, 1926; *Iron and Smoke*, 1928; *Village Doctor*, 1929."

M. C. POLCHA.

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BLANCHE MARY KELLY was born May 6, 1881, in Troy, N. Y., and was graduated from the Academy of the Sacred Heart, Albany, N. Y. in 1901. Mount St. Vincent College, N. Y., conferred on her the degree of Litt. D. At present she occupies the chair of English and Journalism at Mt. St. Vincent and at Sacred Heart College, Manhattanville, N. Y. For the past fifteen years she has been on the editorial staff of the Catholic Encyclopedia and is associate editor of the Catholic Dictionary. Miss Kelly is a contributor to "American," "Catholic World," "Commonweal," "Studies" (Dublin), etc. She has written numerous prose essays, chiefly critical, and her essay "The Sword of the Spirit" devoted to Renan's grandson, Ernest Psichari and published in "The Catholic World," won special commendation from the distinguished Pere Jousse. "The Signet," organ of Federated Alumnae of the Sacred Heart, has been edited by Miss Kelly since its foundation. The literary merit of this magazine is widely recognized.

Author: *Valley of Vision*; *Mary the Mother*.

FOREST V. HAMILTON.

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REVEREND JOHN B. KELLY was born in New York City on January 12, 1888. He received his preliminary education in the parochial schools and at the Cathedral College in his native city. He pursued his philosophical and theological studies at St. Joseph's Seminary, Dunwoodie, New York, and was ordained to the Holy Priesthood on May 17, 1913.

Father Kelly is acquainted with many prominent authors and was an intimate friend of the late Joyce Kilmer. He is at present the Spiritual Director of the Catholic Writers' Guild of America, as well as Chaplain of the Professional Golfers Association (by courtesy).

The first literary work of Father Kelly "*The Son of Man and Other Poems and Essays*" has won for him innumerable followers. The high esteem in which this volume is held by both writers and critics, can readily be deduced from the words of Kathleen Norris concerning it: "I know of no Catholic poet, on either side of the water—and precious few others!—whose verse is as beautiful as your own, or as infallibly inspired by some beautiful thought back of the verse." Irvin S. Cobb says:

One Hundred Four



"Whether you be Catholic or Protestant, Jew or Gentile, Christian or Pagan, you must be a clod if your being is not uplifted by the spiritual beauty and lyric grace of the poems which make up the volume that Father Kelly has written."

Father Kelly has been kind enough to send us for publication an original poem, written in answer to the text of St. Mark's Gospel (XV:34): "Why Hast Thou Forsaken Me?"

THE FATHER'S REPLY.

Ere death shall lift Thee from the cross to-day
And place Thee in Thy mother's arms for ay,
Though Thou art mine as hers, I now give way
That she alone who bore Thee may be nigh.

EDWARD LYNCH.

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GRACE KEON (Mrs. James F. Doonan) was born in New York City, October 23, 1873, and received her early education in the parish schools. Illness however cut short all regular courses and from her twelfth to her sixteenth year she had private tutors. In 1904 she became active in mission work, and the following year married James F. Doonan, one of the best known book-men in the city. Her literary career began with her marriage and kept pace with her interest in missionary endeavors. She assisted His Grace, Archbishop George Caruana,—then a priest in the Brooklyn diocese—to establish the Xavarian Mission Circle in Corona, N. Y. Mrs. Doonan is the mother of six sons, the eldest 23 and the youngest 14; and despite her domestic cares, she has found time to publish several successful works. She is editor of the Woman's Department of the "Franciscan Herald," of the "Franciscan Herald Junior," of the "Mission Magazine," and is on the staff of "The Brooklyn Table." In 1926 she received from Pope Pius XI the medal "Pro Ecclesia et Pontifice" in recognition of her activities for the Church.

Author: *Not A Judgment; When Love Is Strong; Ruler of the Kingdom; Life of Our Lord for Little Catholic Children; Just Happy; Broken Paths; High Road (sequel to Broken Paths).*

W. S. MCALEER.

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That great debacle of civilization, the world war, was responsible in terminating the literary careers of many of the most promising authors and poets of the day, and robbing posterity of their promised accomplishments. Included in this list was THOMAS MICHAEL KETTLE who fell on the battlefield of Genchy, France, in the month of September, 1916.

He was born in Dublin, Ireland, in 1880, the son of Andrew J. and Margaret McCourt Kettle. His early education was acquired under the Christian Brothers in Dublin, and his more advanced studies were pursued at the Jesuit College of Clongowes Wood. He later graduated with honors from the University College of Dublin.

While editor of the Nationist, at the age of twenty-six, he was the recipient

One Hundred Five



of the much coveted Victoria Prize. Other distinctions were conferred upon him about the same time; he was chosen a member of Parliament, selected to head the Department of National Economics in the National University of Ireland, and three years later chosen one of the governors of University College, Dublin.

His literary charm and his spirit of patriotism and Catholicism are admirably revealed in his essays. The most popular of his poems is a beautiful sonnet written on the field of battle to his baby daughter.

When the World War broke out in 1914, Kettle, believing that the Allies were fighting for a noble cause, enlisted in the British Army, and distinguished himself in the military field until he met his death two years later.

Author: *The Day's Burden*; Translation from the French of Paul Dubois, "Contemporary Ireland;" Translation from the German of Alois Kueller, "Christianity and the Leaders of Modern Science;" Poems.

ENNIS A. CONNELLY.

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CHARLES KICKHAM was born 1825, at Mullinahone, a little town, nestled among the Slievenamon Mountains, in County Tipperary, Ireland. He received his early education in his native town and his higher education in Dublin. In his youth he was influenced by the "Nation" of Davis and Duffy and became one of its writers, while contributing also to the following other Irish Periodicals, "The Irishman," "The Celt," "Irish Monthly," and "The Shamrock." In 1869 he published "*Sally Cavanagh or Untenanted Graves*," which gives the tragic results of landlordism tinted with flashes of humor. He also published a work entitled "*Knocknagow or the Homes of Tipperary*," which may be ranked among the greatest of Irish novels, and which depicts life in a town in Tipperary. "*For the Old Land*," was also published about the same time. To him are attributed the following poems: "Patrick Sheehan," "Rory of the Hills," and "Beside the Anner at the Foot of Slievenamon."

He gave his wholehearted support to the political leaders of his time and was arrested by the enemies of his country. Sentenced to penal servitude for life, later however, his sentence was commuted and he was released. He had wonderful powers of imagination and was skilled in the art of blending humor with pathos.

He died in Dublin, August, 1882, but was laid to rest in his native Tipperary, which was befitting that his grave should be where his cradle had been, "beside the Anner at the foot of Slievenamon."

JOSEPH T. NOLAN.

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ALINE (MURRAY) KILMER, whom many consider as talented a poet as was her late husband, Joyce, was born in Norfolk, Virginia, August 1, 1888. She was educated at Rutgers Preparatory School at Brunswick, N. J., and at the Vail-Deane School, Elizabeth, N. J. On June 9, 1908, she married the soldier-poet and later in 1913 entered the Catholic Church with him.



Each poem she has written is a complete and finished work in itself and like a painting or statue gives us a full picture of its subject. Yet, at times the meaning is not on the surface and the poem must be read several times to fully find its beauty. Many of them are to her children. There seems to be a note of despair in her poems, but on closer reading one finds it is really a spirit of resignation. As is to be expected, many of them are about her husband, whose death was such a tragic blow to her. "*I Shall Not Be Afraid*," shows the grief his death has brought to her and "*If I Had Loved You More*," echoes the cry of all hearts, when a loved one is taken away and we regret that we had not loved him more.

"Now if there were any hope that I might find you
I would go seeking you to the world's end."

"*Olim Meminisse Juvabit*," pictures the emptiness of life at the loss of a loved one. In "*Christmas*," we see her poignant sorrow at the death of her daughter and the departure of her husband for France. Yet we also find a willingness to bear her sorrow and join in spirit with the separated ones.

"*Vigils*" is one of the best of her poems:

"Once I knelt in my shining mail
Here by Thine altar all the night.
My heart beat proudly, my prayer rose loudly,
But I looked to my armor to win the fight.
God, my lance was a broken reed,
My mace a toy for a child's delight.
My helm is battered, my shield is shattered
I am stiff with wounds and I lost the fight.
Low I kneel through the night again,
Hear my prayer, if my prayer be right!
Take for thy token my proud heart broken.
God, guide my arm! I go back to the fight.

Author: *Candles That Burn; Vigils; The Poor King's Daughter; Selected Poems; Hunting a Hair Shirt and Other Essays; Spiritual Adventures; Emmy, Nicky and Greg; To Buttonwood and Back.*

JOHN KENNY.

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JOYCE KILMER was born in New Brunswick, New Jersey, on December 6, 1886. Local Schools furnished him with his preliminary education. He studied at Rutgers from 1904 to 1906, and afterwards at Columbia University where he received his A. B. in 1908. Kilmer taught for a short time and then obtained various editorial positions on "The Churchman," "The Literary Digest," "Current Literature," "The Standard Dictionary," "The New York Times Sunday Magazine," and "Book Review." In 1908, he married Aline Murray, the poetess who is the step-daughter of Henry Mills Alden, editor of "Harper's Magazine." Kilmer was a critic, journalist, essayist and lecturer, as well as a poet, and served on the faculty of journalism at New York University during 1916.

One Hundred Seven



In 1913 the Kilmers entered the Catholic Church. Joyce was a poet who often found the inspiration for his verse in the great doctrines of the Church. He had a special devotion to the Crucified Christ and to the Blessed Mother. These poems were the out-pourings of his own deep religious experience. His own life had many crosses which were to be culminated in the sacrifice of his life on the battle-fields of France for the sake of an ideal. This spirit is exemplified in "*The Peacemaker*" and "*The Prayer of a Soldier in France*." His letters, collected by his literary executor, Robert Cortes Holliday, mirror his deep religious feeling which was combined with an ability to look at the brighter side of life. Another of his religious poems is "*The Robe of Christ*."

Among the best of his martial poetry is "*Rouge Bouquet*," written a short time before his death. It was occasioned by the sudden death of a group of his fellow soldiers and its words may well be placed over the cemetery in which he himself sleeps:

"There lie many fighting men
Dead in their youthful prime
Never to laugh nor love again
Nor taste the summertime."

"*The White Ships and the Red*," a poetical condemnation of the sinking of the *Lusitania*, did much to arouse American indignation at that time. Another war poem is a tribute to Rupert Brooke, the soldier-poet.

The final groups of his poems, which may be called newspaper verse, contain, nevertheless, verse which has a wide popular appeal. In "*Delicatessen*" he shows his ability to idealize even the most prosaic things of everyday life. He was especially proficient at depicting small town life and characters. "*Main Street*" is one of the best examples of this. It has a rhythm to it that brings vividly before one's mind the scene it pictures. "*The House With Nobody In It*" expresses the poet's regret at seeing a deserted house—a house "that has put its wooden arms around a man and his wife." Others of this class are "*The Snowman in the Yard*," "*The Twelve Forty Five*," "*Pennies*," "*Servant Girl and Grocer's Boy*," and "*Dave Lilly*."

This poet's life had its tragic ending on July 13, 1918, when he was killed in France, near the Ourcq. He was a member of the "Fighting Sixty Ninth" of New York and astounded all his companions by his fearless courage and willingness to risk his life even outside the course of duty. He did not fear death for he knew that it was simply the entrance to a new and happier life. He died as he had lived, close to the Crucified Christ. His life was a short one, thirty-two years, yet it was filled with a wholesome activity. He found time to bring up a family and his son is now following in his parents' footsteps in the field of literature. He also wrote many poems and essays, which although they may not all stand the acid test of time, yet some, at least, entitle him to a place in American literature.



Author: *Trees and Other Poems, Main Street and Other Poems, Summer of Love, The Circus and Other Essays and Fugitive Pieces, Dreams and Images: An Anthology of Catholic Poets. Complete Works of Joyce Kilmer*, (edited by Robert Cortes Holliday).

JOHN KENNY.

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DR. FREDERICK JOSEPH KINSMAN was born and educated in Warren, Ohio, in 1869. At home he was surrounded by an Episcopalian environment and was then sent to St. Paul's School in New Hampshire for his academic studies. He then matriculated at Oxford where he studied for the ministry. In 1895 Dr. Kinsman was ordained an Episcopalian Minister and after thirteen years of clerical work was consecrated Bishop of Delaware. Although having risen to this high rank in a remarkably short time, the life of his Episcopacy was not of long duration, for after but eleven years of this service he became a member of the Catholic Church.

Before his conversion Dr. Kinsman wrote, among others, three outstanding books, "*Principles of Anglicanism; Catholic and Protestant; and Outlines of the History of the Church*," which books, however, were written with a bias toward Anglicanism, or as he himself expresses it in a later book, "these contain various indications of how far I then was from understanding the Catholic point of view." Dating from the time of his conversion, however, the author wrote his books such as "*Salve Mater*," his Apologia and "*Americanism and Catholicism*" which on the other hand were based on a bilateral viewpoint, both Anglican and Catholic. Concerning the latter work "*Americanism and Catholicism*," "America" of February, 1927, states briefly, "the book should be commended as an effort to create an understanding between Catholics and their fellow-citizens, and that as a study of the mutual relations between the State and the Catholic Church it is moderate at all times and at times brilliant."

Not only was Dr. Kinsman a noted author, but he also lectured on historical subjects, in the study of which he had always taken a great deal of delight. His lectures for the most part dealt with the history of the Episcopalian Church and were given in the Berkeley Divinity School and at St. Paul's which he formerly attended.

Dr. Kinsman lives with his sister at Birchmere, Bryant Pond, Maine, where he has written and contributed many noted books to American Literature and has made researches into the lives of many great Catholics and American citizens, including one for whom he has always had a deep admiration, the late Cardinal Gibbons.

PAUL F. CARROLL.

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MONSIGNOR JOSEPH L. J. KIRLIN was born in Philadelphia, March 20, 1868, of Irish parentage. Having completed his studies in St. Paul's parish school, he entered La Salle College from which institution he received his degree in Arts, and matriculated at St. Charles Seminary, Overbrook. Recognizing his unusual ability,

One Hundred Nine



the authorities of the seminary had him sent to the Catholic University at Washington where he received the degree of Bachelor in Sacred Theology in 1893. He was raised to the Order of Priesthood in the Cathedral of Baltimore by Cardinal Satolli, December 17, 1892, and was sent as chaplain to the Convent of Mercy in Philadelphia. He served successively in the following parishes: St. Thomas, Ivy Mills; St. Joachim; St. Patrick's, Philadelphia, where he remained until 1907 when he was selected by Archbishop Ryan to found the parish of the Most Precious Blood. In 1920 he was made a Pontifical Chamberlain with the title of Very Reverend Monsignor. He died November 26, 1926.

For many years Monsignor Kirlin was Diocesan Director of the Priests Eucharistic League, and preached every week at the Holy Hour services. From these conferences in which he poured out his own love for his Eucharistic Lord, he compiled his devotional works on the Blessed Sacrament. His was a sincere and practical piety, expounded in graceful and interesting style. He made use of his deep knowledge of the history of the Gospel stories to paint a glowing background for his principles which he illustrated with apt examples drawn from experience and applicable to the spiritual needs of the man in the street. In his books of meditation we find thoughts portrayed that make the Presence of Christ vivid and convincing; we sense an imagery which holds the imagination; we feel the glow of the hot coals of his own love that warm our hearts and inflame them with love for Christ in the Sacrament of Love. He wrote as he lived: his books are the outpourings of his priestly heart.

In his posthumous work, completed by Bishop Kelly of Oklahoma, we find a biographical sketch of the Life of the Cure d'Ars, followed with practical and stimulating reflections on how the priest of to-day may practice the virtues of the "Patron of Parish Priests." Monsignor Kirlin wrote: *One Hour With Him; Our Tryst With Him; With Him In Mind; Priestly Virtue and Zeal; Christ, the Builder; Catholicity in Philadelphia; Life of the Most Reverend Patrick. J. Ryan.*

—EDWARD LYNCH.

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REV. RONALD A. KNOX, son of the Anglican Bishop of Birmingham, Manchester, England, was born on February 17, 1888. His education was received at Eton and at Balliol College, Oxford. Later, in 1910, he was made Fellow and Lecturer at Trinity College, Oxford. From 1912 to 1917, he was chaplain there but he resigned to enter the Catholic Church. Before his conversion, he was a storm center in Anglican circles, satirizing many of their doctrines and divines. During that time, he wrote "*Reunion All Round*," a satire in the style of Swift in favor of permitting all religions and even atheists to enter the Anglican church. "*Absolute and A Bit of Hell*," in Dryden's style, is a clever criticism of a book published by a group of Anglicans.

In 1919, Father Knox was ordained, after which he taught at Oxford where he was later appointed Catholic chaplain. Since entering the Catholic Church, he



has contributed much to apologetics. He has also, like Chesterton, gone in for the writing of detective stories, the diversion of great minds. "*The Viaduct Murder*" is a good mystery-detective story. "*The Belief of Catholics*" is a defense of Christianity from reason. Orthodox, as well as modern, he has set forth his arguments so that they will appeal to the man in the street as well as the theologian. "*The Church On Earth*," is an explanation of the dogmas of the Church, written in a manner that will convince the non-Catholic. Being a convert himself, he knows the obstacles which lie in the way of a thinking Protestant.

In addition to his books, Father Knox has written many essays and articles which have appeared in various periodicals and in collections of essays. In conclusion, we can say that he deserves a place among the other great converts whom Oxford has given to the Church.

Author: *The Belief of Catholics*; *A Spiritual Aeneid*; *Memories of the Future*; *The Viaduct Murder*; *Three Taps*; *Some Loose Stones*; *Reunion All Round*; *Sanctions, a Frivolity*; *Other Eyes Than Ours*; *An Open Air Pulpit*; *Footsteps at the Lock*; *Mystery of the Kingdom*; *Essays in Satire*; *On Getting There*; *Caliban in Grub Street*; *Meditations on the Psalms*; *The Beginning and the End of Man*; *Absolute and A Bit of Hell*; *The Best English Detective Stories of 1928*, (Edited with H. Harrington); *The Church on Earth*.

WALTER BYRNE.

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PETER BERNARD KYNE was born in San Francisco, Cal., October 12, 1880, and received his education in the public schools and later attended a business college. He began his business career as a clerk in a general merchandise store and later was interested in wholesale lumber and shipping. He then became a lumber broker and newspaper man. He enlisted in Co. L., 14th U. S. Inf., in 1898 and was Captain 144th Field Artillery in the World War. His first book "Three Godfathers" appeared in 1913 and the many romances which have since come from his pen have won general recognition and praise.

Author: *The Long Chance*; *Cappy Ricks*; *Webster—Man's Man*; *Valley of the Giants*; *Kindred of the Dust*; *The Green Pea Pirates*; *The Pride of Palomar*; *The Go-Getter*; *Never the Twain Shall Meet*; *The Enchanted Hill*; *The Understanding Heart*; *They Also Serve*; *Short Stories contributed to Magazines*; *Three God Fathers*.

JOSEPH NOLAN.

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REV. JOHN LAFARGE, S. J., was born on February 13, 1880, in Newport, R. I. After completing his primary and high school education, in the schools of Newport, he was admitted to Harvard University in 1897, where he received his degree of B. A. In 1901 he entered Innsbruck University where he pursued his philosophical and theological course and was ordained to the Holy Priesthood in 1905. After ordination Father LaFarge attended Woodstock College where he completed



his theological course, and at the same time taught the Classics at Loyola College in Baltimore. For fifteen years Father LaFarge was a missionary in the old Jesuit Missions of Southern Maryland where he introduced the Catholic parish school system for both white and colored. He has been interested in the problems of rural life and education, but especially Negro education for which purpose he helped to organize the Cardinal Gibbons Institute, a national school for Negro Catholics. He was the originator of the Pilgrims of St. Mary's (Baltimore and Washington) and also of the Colored Laymen's Retreat Union. He is a member of the Maryland-New York province of the Society of Jesus. At the present time Father LaFarge is an Associate Editor of "America" and a director of the Catholic Rural Life Association.

Father LaFarge has a clear style, that expresses in simple language the various aspects of each topic treated. In his numerous articles, he treats of the present-day vital questions that are facing the Catholic Church of America. In his book "*The Jesuits in Modern Times*" we find a work that brings before the reader the vast labors the Society of Jesus has attempted and accomplished in our own modern day.

Author: "*The Jesuits in Modern Times*," 1928; "*In Thought*;" "*Some Objects of the Jesuit Baltimore Controversy*;" "*Rural America*;" "*Southern Workmen*;" Numerous articles for "*America*" and other publications.

E. LYNCH.

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REV. LOUIS A. LAMBERT was born in Allenport, Pennsylvania, February 11, 1835. Having completed the grade schools, at the age of nineteen he began his classical studies in St. Vincent's College, Beatty, Pennsylvania. He entered St. Louis Seminary, Mo., and was raised to the priesthood in 1859. At the outbreak of the civil war he enlisted as a chaplain and received a commission as captain of cavalry in an Illinois regiment. During the war he gave his loyal service to the cause of the Union, and afterwards was appointed Rector of the Catholic congregation at Cairo, Ill. In 1868 he resigned his pastorate to take the chairs of philosophy and theology in the House of Studies of the Congregation of Saint Paul in New York. In 1877 he founded the Catholic Times, a journal devoted to the Catholic cause, which was consolidated in 1881 with the "Union" of Buffalo, and is now known as the Catholic Union and Times. After his retirement from the field of journalism he was appointed Rector of the Church of the Assumption, Scottville, New York, where he remained until his death, September 25, 1910.

Among his literary endeavors is a very valuable work: "*Thesaurus Biblicus*," a hand book of scripture reference, which is a masterpiece of diligent research and scholarly toil. He also translated from the German and published "*The Christian Father*" but he is principally noted for his defense of Christianity against the attacks of Ingersoll in his book "*Notes on Ingersoll*."

The lectures of Ingersoll, a man of striking personality and great oratorical power, were doing inestimable harm not only to the Catholic Church but to all Chris-



tian denominations. They drew great crowds and the clever sophisms of this lawyer, who of course was reaping a vast financial harvest from his work, were so framed that they caught the popular imagination and threatened the Christian faith of the unwary. Father Lambert, realizing the need of exposing the illogical reasonings of this apostle of infidelity, conceived the idea of refuting them by writing a commentary on the lectures of Ingersoll. In the introduction of his book he wrote that he did not expect Mr. Ingersoll to answer him; first, because, he could not, and secondly, because he would state that if the Catholic Church wished to defend itself against him, it should appoint some eminent member of the episcopacy: it would be below his dignity to dispute with an humble parish priest. Strange to say this was exactly the answer given by Ingersoll when confronted with Lambert's book.

"Notes on Ingersoll" quotes in extenso from the lectures of Ingersoll, and then gives a short but clear-cut commentary on the assertions of this man. "He met the bold blasphemer on his own grounds and showed up the absurdity and hollow falsity of his reasoning, pricked the bubble of infidelity until there is nothing more to argue." Had Father Lambert done nothing more than write this book, his name would live forever as a great defender of the faith of Christ.

Author: *Tactics of Infidels; Thesaurus Biblicus; Christian Science Before the Bar of Reason; Notes on Ingersoll.*

EDWARD GROSS.

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THE RT. REV. D. I. LANSLOTS, O. S. B., was born in Sprundel, Holland, February 11, 1859. He received his preliminary education at the Episcopal College, Herenthals, from 1870 to 1873. He continued his studies at the Abbey of Affligem, where he pursued his courses in Philosophy and Theology until 1881 receiving the degree of Ph. D. Dom Lanslots was received into the Benedictine Order and was professed on the 20th of August, 1875, and ordained on June 12th, 1881. His first work after ordination was in the mission field of Bengal, India, where he labored until 1889. At this time he was recalled to Affligem where he taught philosophy until 1892. Again he was sent on missionary work, this time to the United States, his sphere of activity being amongst the natives of the Indian territory. He was then appointed Prefect Apostolic of Northern Transvaal (1911-1921), until his return to this country in 1923 to teach at Saint Vincent's Archabbey, Beatty. The following year he was sent to Belmont Seminary, where he taught Dogmatic and Moral Theology, Canon Law and Philosophy. Dom Lanslots is now stationed in Oklahoma.

Father Lanslots has written several books on the duties of the religious life as well as a number of theological and apologetical works. His popular "*Handbook of Canon Law*" has already gone through its eleventh edition and his "*Catholic Theology, or The Catechism Explained*" has received much commendation for its arrangement and simplicity. In addition to the works listed below, Father Lanslots has also written several volumes in Dutch and South African Dutch.

One Hundred Thirteen



Author: *Explanation of the Prayers and Ceremonies of the Mass*, 1899; *Spiritism Unveiled*, 1913; *Reasonable Service*, 1914; *Sister's Prayer Book* 1913; *Catholic Theology*, 1919; *The Three Divine Virtues*, 1925; *The Primitive Church*, 1928; *Summary of the Religious Life*, 1922; *What Every Catholic Should Know*, 1924; *What Must I Believe*, 1924; *The Priest's Mission*, 1926; *The Handbook of Canon Law*, 11th edition, 1927; *The End of the World and of Man*, 1925; *The Spirit of St. Benedict*, (in press).

M. J. BROWN.

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REV. FRANCIS XAVIER LASANCE, priest and author, was born in Cincinnati, O., Jan. 24, 1860. Having completed his elementary education in St. Mary's School, he entered St. Xavier's College in his native city. Entering St. Meinrad's Seminary, Indiana, he was ordained priest, May 24, 1883, and for seven years served as assistant and rector in several parishes of the Archdiocese of Cincinnati. Due to a physical breakdown he was forced to give up active parish work, and after a visit to Europe, he was appointed chaplain to the Sisters of Notre Dame in his native city. His zeal for souls has found expression in the many Prayer Books, which have made his name a household word amongst Catholics in our country. His "*The New Missal for Every Day*" is perhaps his best production. It is in great part an English version of the Roman Missal and is intended to familiarize the faithful with the liturgical prayers of the Church.

Author: *Blessed Sacrament Book*; *Catholic Girl's Guide*; *Holy Souls Book*; *Let Us Pray*; *Lift Up Your Hearts*; *Little Manual of St. Anthony*; *Manna of the Soul*; *New Missal For Every Day*; *Our Lady's Book*; *Prayer Book for Religious*; *Prisoner of Love*; *Reflections for Religious*; *Rejoice in the Lord*; *The Sacred Heart Book*; *Short Visits to the Blessed Sacrament*; *Thoughts on the Religious Life*; *Visits to Jesus in the Tabernacle*; *With God, With Saints and Sages*; *The Young Man's Guide*; *Come Holy Spirit*.

BROTHER REGIS O'BRIEN, T. O. R.

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REV. CUTHBERT CHARLES LATTEY, S. J., was born May 12, 1877, in the Borough of Kensington, London, Eng. His higher education was gathered at Beaumont College from the year 1887 until 1894; subsequently, he studied at Windsor Birks, Oxford, from 1900 to 1905. Here, he pursued "Litterae Humaniores" and during the fifth year principally devoted himself to the study of Semitic languages, receiving thereafter his Master's degree from Oxford University. In 1896, he took his first vows in the Society of Jesus, and was ordained to the holy priesthood in the year 1908.

Father Lattey is particularly known today as an authority on Sacred Scripture, as well as a noted lecturer, having lectured at St. Beuno's College, North Wales on Holy Scripture from 1911 until 1926. At present, he is engaged in teaching at Heythrop College on the New Testament. Father Lattey has attracted much



attention in the English speaking world by his "*Westminster Version of Sacred Scripture*." This work is a tremendous undertaking and bespeaks long and faithful study in the languages and customs of the Greeks and Hebrews. It was begun a little before the war and, although it was somewhat impeded at that time, nevertheless steady progress has been made and, at the present, only St. Luke's Gospel and the Acts of the Apostles remain to appear.

The Westminster Version is due, as Father Lattey remarks, to the "alarming progress of rationalism and modernism outside the Church." The Latin Vulgate, though always substantially faithful and safe in faith and morals is not always accurate to details of translation. Hence, it can readily be seen the reasons why such a step was undertaken, particularly at this time, when materialism seeks to find causes for extirpating God from the universe. The new Westminster Version furnishes main headings, sub headings, inserts, carefully arranged paragraphs and notes designed to carry the reader over any difficulties which formerly existed.

Author: *Lecture Books of Cambridge Summer; Back to Christ, 1919; First Notions of the Holy Writ, 1923; Thy Love and Thy Grace, 1923; Readings in First Corinthians, 1928; Moses and the Law, 1922; Epistles and Gospels, 1915; The Spiritual Exercises of St. Ignatius, 1928; The Last Letters of Sir Thomas More; St. Thomas Aquinas; The Incarnation; Catholic Faith in the Holy Eucharist; The Papacy, 1923.*

THOMAS J. MANNING.

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REVEREND FRANCIS P. LE BUFFE, S. J., was born in Charleston, South Carolina. The parochial schools of his native city furnished him with his preliminary education from which he graduated to Gonzaga College, Washington, where he received the degree of Bachelor of Arts in 1901.

Father LeBuffe earned his degree of Master of Arts at Woodstock College and a doctorate in Philosophy at Fordham University. As a cleric of the Society of Jesus, he taught at Brooklyn College High School, and since his ordination to the priesthood on June 28, 1915, he has taught Jurisprudence and Ethics at Fordham University.

Father LeBuffe has been a frequent contributor of articles to "The Messenger of the Sacred Heart" since 1914 and also to "America" for several years, but the most noted contributions he has made to literature is his work "*My Changeless Friend*," a yearly series of writings on spiritual matters which have covered the period of the last fifteen years. He has also written pamphlets and many controversial articles on the subject of evolution.

Author: *My Changeless Friend, Pure Jurisprudence, Anima Christi, The Hound of Heaven* (editor). Pamphlets: *Human Evolution and Science, Shock Troopers of Christ, These Missing Links, What Is A Catholic Attitude, Come Let Us Adore.*

MURTAUGH NOLAN.



FRANCIS LEDWIDGE was born in 1891, in County Meath, Ireland. He served with the British Forces in the World War and was killed in action at Flanders on July 31, 1917. He is one of the youngest poets of note. In his poems, Francis Ledwidge, extols the beauties and charms of nature in beautiful lyrics as exemplified in the following verse:

“Deep in the meadows I would sing a song
The Shallow brook my tuning fork; the birds
My masters; and the boughs they hop along.
Shall mark my time.”

Francis Ledwidge's poems have been collected and published in one volume by Lord Dunsany, who says of the author:

“If ever an age needed beautiful little songs, our age needs them; and I know few songs more peaceful and happy, or better suited to soothe the scars on the mind of those who have looked on certain places.”

E. LYNCH.

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PATRICK J. LENNOX was born in Nurney County, Kildare, Ireland, on Aug. 12, 1862. After completing his primary education in the schools of his native city, he attended Rockwell College, Cashel, and later St. Patrick's College, Carlow, and the University of Dublin. He received the degree of B. A. (ad eundem) of the National University of Ireland in 1909 and a Litt. D. from Duquesne University in 1912. Since 1907 Dr. Lennox has taught English Language and English Literature at the Catholic University, Washington, D. C. He was a special agent of the Department of Commerce and Labor to investigate trade conditions abroad in 1910. He has also been the official representative of the United States at many International Congresses. Dr. Lennox has been on the editorial staff of "The Washington Post" since 1909 and is a contributor to many of the leading secular and Catholic reviews. His writings have been principally on the subjects of Irish Literature and History.

Author: *The Glories of Ireland* (editor); *The Victorian Era in Ireland, 1887; Mythology of the Ancients; Early Printing in Ireland, 1909; Women Writers of England in the Fifteenth Century, 1911; Addison and the Modern Essay, 1912; History of Panama, 1915.*

R. BARRETT.

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BROTHER LEO, F. S. C., (Francis Joseph Meehan), was born in San Francisco, Cal., October 8, 1881. He was graduated from De LaSalle Institute, Martinez, California, in 1889 and received his Bachelor of Arts degree from St. Mary's College, Oakland, California, four years later. He received the Master of Arts degree from the same institution in 1908, the L. H. D. from Catholic University of America in 1915, and the LL. D. from the University of Santa Clara, California, in 1926.

He joined the Brothers of the Christian Schools in 1897 and upon his graduation from St. Mary's in 1903 became instructor in English at Sacred Heart Col-



lege, San Francisco. He held this position until 1908, when he was appointed to the same duties at his Alma Mater. He relinquished this latter position in 1914 to become professor of Literature, and has served in this capacity for the past sixteen years.

Brother Leo has been a constant contributor to several Catholic periodicals, but chiefly to "Columbia" the official organ of the Knights of Columbus, in which a regular page "Books and Bookmen" is devoted to his current literary criticism. He has delved deeply into the sources of literature and has lectured widely on Shakespeare and Dante. His most notable accomplishment is a textbook "*English Literature*," which is used in many of our parochial schools.

Author: *St. John Baptist de la Salle, 1921; Teaching the Drama and the Essay, 1921; Religion and the Study of Literature, 1923; English Literature, 1928; Dante, the Wing-Bearer, 1921; Ecce Homo, 1923; The Tree of Kerioth, 1926.*

ENNIS A. CONNELLY.

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ALEXIS HENRY MARY CARDINAL LEPICIER was born at Vancouleurs, France, in 1863. He entered the Servite Order in 1878 and was ordained priest in 1885 in London, England. One year after his reception in the Servites, Cardinal Lepicier began his career as a teacher and for the past fifty-one years his life has been dedicated to the instruction of youth. For more than twenty years he occupied the chair of Divinity in the schools of the Propaganda in Rome, Italy. In 1901 he was elected Procurator General of his Order and twelve years later became Prior General. In 1920 he was consecrated titular Bishop of Tarsus and made Apostolic Visitor to England, Scotland, India and Abyssinia. He was raised to the honor of a Prince of the Church in 1927. He is now prefect of the Sacred Congregation of Religious and Consultor of the Sacred Congregation of the Sacraments. Cardinal Lepicier has written some sixty books, most of them in Latin, Italian or French, but he has written also in English "*The Unseen World*," an exposition of Catholic theology on Modern Spiritism; "*The Mystery of Love*;" "*Go to Joseph*;" "*Jesus Christ, the King of our Hearts*." As a religious his life was ever the edification of his brethren, as a teacher he was a worthy successor of his illustrious predecessor, Cardinal Satolli, as a writer he has touched on all subjects of Catholic theology and devotion. He has moulded the lives of many generations of priests in America and throughout the world.

WILFRED A. JORDAN.

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SHANE LESLIE (John Randolph Leslie) was born in County Monaghan, Ireland, on Sept. 24, 1885, eldest son of Sir J. Leslie and cousin of Winston Churchill. As a boy much of his time was spent amongst the poor peasant folk of his native land. He was educated in Eton and at Paris and Cambridge University where he received his Master's degree in 1908. He became a Catholic in 1908. Having married the daughter of H. C. Ide, American Ambassador to Spain, he not only



knew but spent some years in the United States. He entered the field of Journalism in England and was editor of "The Dublin Review" from 1916 to 1926. He has contributed articles to many of the leading reviews of England and is a Fellow of the Royal Society of Literature.

His volume, "*Life of Cardinal Manning*" is perhaps his best in prose. Deep reverence for this great English convert led him to study and analyze the life of the Cardinal and his rich and facile style has given to the world a critical and sympathetic account of the life work of this great son of the Church.

The "Anthology of Catholic Poets" is an original collection of the best poems in Catholic Literature, beginning with Caedmon, Cynewulf, and Chaucer and continuing to the present day, include Pope, Dryden, Beaumont, Thompson, Oscar Wilde, Cardinal Newman, Aubrey de Vere and many others.

Author: *Songs of Oriel*; *The Isle of Columcille*; *The End of the Chapter*, 1916; *Life of Cardinal Manning*, 1920; *The Oppidan*, 1922; *Verses on Peace and War*, 1922; *Life of Sir Mara Sykes*, 1923; *Doomsland*, 1923; *Masquerades*, 1924; *Anthology of Catholic Poets*, 1925; *End of a Chapter*, 1926; *George, The Fourth*, 1926; *Greek Anthology*, 1929; *The Anglo Catholic*, 1929; *The Skull of Swift*; *Mrs. Fitzherbert (a play)*; *St. Patrick's Purgatory*; *Ireland, the Mother of Priests*.

THOMAS MANNING.

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D. B. WYNDHAM LEWIS, journalist and author, of English extraction is one of the most outstanding Catholic writers of the day who like Chesterton and Knox and so many other writers found the light of faith in the search for truth.

Mr. Lewis was received into the Church in 1921 and since has written two of the most popular of modern biographies in "*Francois Villon*," (1928) and "*King Spider*" (1929). Although a comparatively young man, his works have drawn the appreciation and admiration of both Belloc and Chesterton. His genius gives promise of reaching the heights of the art which is at present enjoyed by these two prominent authors. As the popular writer of the famous "Colyum" in the London Daily Express and as contributor of articles to the London Daily Mail, Mr. Lewis unabashed, sprinkles Catholicism throughout most of his articles. "*King Spider*" was chosen by the Catholic Book Club for its choice of December, 1929. In this work, Lewis portrays Louis XI as the King Spider he was, "but he was not the half-nincompoop, half-criminal, half-halfwit, whole superstitious hypocrite that non-Catholic English writers have made him. Louis was actually a dynamic statesman, a powerful ruler, an ardent Catholic, but like all great men, he had his foibles and his faults." The Literary Guild offered "*Francois Villon*" another historical work, as one of their choice of 1929. This book is the most authentic biography of Villon, written in the style and spirit of Villon, the work of a sound critic who knows the best and worse of Medieval France.

RICHARD E. BARRETT.



ROBERT HOWARD LORD, author and statesman, was born at Plano, Ill., on July 20, 1885. He received his early education in the schools of Plano and later attended Northwestern University, where he received his Bachelor of Arts degree in 1903. He then entered Harvard University Graduate School and received his Master's degree in 1906. Harvard conferred upon him the Doctorate in Philosophy in 1907. In 1921, the University of Lemberg, Poland, conferred the honorary degree of Doctor of Philosophy on him, in recognition of his work in behalf of Poland. Dr. Lord attended lectures at the Universities of Berlin, Vienna and Moscow. He was made associate professor of history at Harvard in 1916. Dr. Lord is an authority in affairs of governments. He was one of the experts on Polish affairs and was a member of the American Commission to negotiate peace in 1918 and 1919. He was also selected as the civilian representative on the first Inter-allied Commission to Poland in April, 1919. He is a member of the Royal Historical Society and the American Political Science Association and was a former president of the American Catholic Historical Association. Dr. Lord entered the Catholic Church in 1920. In September 1926 Dr. Lord entered St. John's Seminary, Boston, to begin his studies for the priesthood.

Author: *The Second Partition of Poland, 1915; Some Problems on the Peace Conference, 1920.*

MARK E. SMALL.

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MOTHER MARY LOYOLA, one of the oldest living Catholic authors, was born Elizabeth Giles, in London, June 30th, 1845, and entered the Church in 1854. She was a student at the Bar Convent, York, the oldest convent in England, from 1859 to 1863. In 1866 she joined the order and was professed in 1869. She has spent her life in writing, and has taught English subjects at the Bar Convent from the year of her profession until 1925.

Her most important work is "*Welcome! Before Communion and After.*" It is an inspiring book of devotion to Christ in the Blessed Sacrament. Her "*Jesus of Nazareth*" first published in America, won the commendation of Cardinal Gibbons.

Mother Loyola says, "My religious life has been spent in teaching in our school, and . . . in a certain amount of writing on religious subjects mainly for the young." One of her books that is equally useful for the young and old is "*Heavenwards.*" It is a very cheery book in the means of attaining our last end, and in it Mother Loyola shows her deep knowledge of Scripture. Father Thurston says of her book, "Thus, while Mother Loyola teaches us how to find 'ladders' to scale heaven, she lets us see that the most arduous part of the task lies in the simple resolution to fix our eyes steadily upon the welcome that awaits us."

"*With the Church*" is a book of reflections on various seasons of the ecclesiastical year. It is written in a familiar style and shows the moods of the author. Those who have experienced physical suffering will find many spiritual lessons in this book that have a very special blessing.

One Hundred Nineteen



A FEW CATHOLIC WOMEN WRITERS

MARGARET YEO

HELEN PARRY EDEN

ENID DINNIS

MARY MANNIX

CAROLINE GILTINAN



Author: *First Communion (Before and After)*, 1896; *First Communion, Questions On*, 1896; *First Communion, Mass For*, 1896; *Confession and Communion*, 1898; *The Child of God*, 1899; *The Soldier of Christ*, 1900; *Coram Sanctissimo*, 1901; *Forgive Us Our Trespases*, 1901; *First Confession*, 1901; *First Confession Book for Little Ones*, 1901; *A Simple Confession Book*, 1901; *A Simple Confirmation Book*, 1901; *Hail, Full of Grace*, 1902; *A Simple Communion Book*, 1903; *Welcome! Before Communion and After*, 1904; *Credo, A Simple Explanation of Catholic Doctrine*, 1905; *Jesus of Nazareth*, 1906; *Home For Good (a book for girls)*, 1907; *Holy Mass*, 1907; *Heavenwards*, 1910; *The Children's Charter*; *The Little Children's Prayer Book*; *How to Help the Sick and Dying*; *Abba, Father*; *Ita Pater*; *Why Must I Suffer*; *On His Majesty's Service*; *Blessed Are They That Mourn*; *The King of the Golden City, an Allegory for Children*; *With the Church (2 vols.)*; *Trust*.

JOSEPH DOUGHERTY.

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FATHER ANTHONY J. MAAS, S. J., exegete, was born in Bainkhausen, Westphalia, Germany, on August 23, 1858. He was educated at Hellefeld, Stockum and Arnsbuerg, Westphalia. In 1877 he came to the United States and entered the Society of Jesus. He continued his education at Manresa, N. Y., Woodstock, Maryland and Manresa, Spain, and was ordained priest in 1887. He was professor of Latin and Greek at Frederick, Maryland, from 1883 to 1884. At Woodstock, Maryland, he served as professor of Sacred Scripture, librarian, professor of Hebrew, prefect of studies, and rector. He also was assistant editor of the "Messenger of the Sacred Heart" of New York, Provincial of the New York-Maryland Province of the Society of Jesus and Professor of Ascetical Theology at the Novitate of St. Andrews' at Poughkeepsie, N. Y. where he died in February, 1927.

Father Maas was one of the greatest exegetists that the Church in this country has ever produced, as is shown by his excellent contributions to the Catholic Encyclopedia and various periodicals, but especially by his commentary on St. Matthew's Gospel. It is so thorough an exposition of this Gospel that only a scholar of great ability could produce it, one who has studied deeply and also widely in the vast literature on the subject of biblical interpretation and textual criticism. But though Father Maas was a biblical scholar of the highest rank, he did not write merely for his fellow scholars but, without losing his appeal to them, he writes as a teacher of those not so well instructed. For this reason he presents his matter in such a clear and easily-understood manner that the reader who has not been fortunate enough to follow the same course of study as he did, can at least follow the reasoning in his explanations.

Unlike many other writers on the same subject, Father Maas had in mind a practical purpose in his "*Life of Jesus Christ*," namely to be critical without being at the same time too scientific, for the work is intended chiefly for the preacher and the catechist as a help in the explanation of the gospels in the light of Christ's own



acts. Dealing only with the facts he sets aside all conjectures regarding Christ's Person, teaching and associations. He uses the very words of the Gospel's as the language of his work. Where there are different opinions on any point he gives them without bias. Furthermore he uses the best commentators, ancient and modern. Taking all in all, it is of incalculable value to Catholics since it furnishes for them a sound explanation of the difficult passages altogether in keeping with the doctrine of the Church. Therefore even the lay student of Holy Scripture cannot fail to profit immeasurably by reading Father Maas, since he had this class of readers in view when writing his various works. His "*Christ in Type and Prophecy*" is a very important exegetical work.

Author: *Life of Jesus Christ*, 1891; *A Day in the Temple*, 1892; *Enchiridion*, Etc., 1892; *Christ in Type and Prophecy* (in 2 vols.), 1893-6; *A Commentary on the Gospel of St. Matthew*, 1898.

He also contributed to the "Catholic Encyclopedia" and to various theological periodicals such as "The American Ecclesiastical Review" and "The American Catholic Quarterly Review."

WILLIAM MACATEER.

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RT. REV MSGR. JAMES MACCAFFREY was born in Fivemiletown, County Tyrone, Ireland, in 1875. He was educated at Monaghan College, Maynooth, Ireland, The Dunboyne Establishment, Ecole des Charles, Ecole des Hautes Etudes, Paris, and at Freiburg University, Germany. He was ordained to the priesthood in 1899.

Monsignor MacCaffrey was president of St. Patrick's College, Maynooth, Ireland, for a number of years and has also occupied the chair of Ecclesiastical History at the same institution. He is the holder of the degrees of Doctor of Philosophy in History and Licentiate of Sacred Theology.

In 1907 he was the editor of the "*Black Book of Limerick*," and he also edited the "*Archivium Hibernicum*," a journal of the Catholic Record Society of Ireland. He is also a joint editor of the "Irish Theological Quarterly" of Dublin, Ireland.

Monsignor MacCaffrey's main contribution to literature is his "*History of the Catholic Church in the Nineteenth Century*." This is written in two volumes and is generally recognized as the leading work on the Catholic Church in this century.

Author: *A History of the Catholic Church in the Nineteenth Century*, (Two volumes), 1909; *A School History of the Catholic Church*, 1912; *A History of the Catholic Church from the Renaissance to the French Revolution*, (Two volumes), 1915.

ENNIS A. CONNELLY.

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ALFRED WATTERSON McCANN was born in Pittsburgh, Pa., on January 9, 1879. He received his primary and high school education in the schools of his native city, and attended Duquesne University, where he received his degree of B. A. After his graduation he followed post-graduate lectures at the University of Chicago.



Fordham University conferred the degree of LL. D. on him, in recognition of his contributions to American Literature. For many years, Dr. McCann has been recognized as one of the foremost health and pure food experts in the country.

Dr. McCann has a wonderful style, that is both simple and yet scientific, avoiding where possible all unnecessary technical terminology. In all his works we find an amazing collection of facts, used to refute the various speculative theories that have given themes for his books. In "*God or Gorilla*," Dr. McCann has made a real contribution to the literary world by pointing out the inconsistencies and contradictions of certain so-called scientific men. He uses an inductive reasoning based on facts. It is a book that should overcome that tendency in our day of teaching the natural sciences in a purely hypothetical manner, and should bring those sciences back to regard the facts of nature in a logical way.

In his volume "*Science of Keeping Young*" we find a ready help and an efficient counsellor in the "what and why" of eating. The danger on improper eating is emphasized by the various results obtained from dietistic experiments with animals.

Author: *Starving America*, 1913; *Vital Questions and Answers*, 1913; *Thirty Cent Bread*, 1917; *This Famishing World*, 1919, (Later issued under the title, *Science of Eating*); *God or Gorilla*, 1922; *The Science of Keeping Young*, 1925; *Greatest of Men—Washington*, 1927.

M. STRITTMATTER.

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DENNIS ALOYSIUS MCCARTHY, the noted poet and journalist, was born in Carrick-on-Suir, County Tipperary, Ireland, July 25, 1870. He was educated at the Irish Christian Brother's School, Carrick-on-Suir and studied privately in the United States, to which he came at the age of fifteen. In 1922 Mr. McCarthy's literary attainments received recognition from Boston College which conferred on him the degree of LL. D.

As an editorial writer and lecturer he has attained much praise. In his book of verse entitled "*Ould Father Toomey and other Poems*," he proved himself to be an author who is quite felicitous in the rendering of heart turning rhyme and homely narrative. He has the gift of turning into verse the simple homely facts of the daily struggle for existence as shown in his poems: "Help a Fellow Onward," "The Poor Man's Daily Bread," "The Fellow Who Fights Alone" and "Give Them A Job." The latter poem, inspired by the sight of jobless veterans received country wide praise for the effective reaction it caused. Mr. McCarthy excells in his lyrics which treat of the wit and humor, the tenderness and pathos of the Irish. Some of these poems have been set to music.

In his verse devoted to folk-lore and childhood song there is the appeal which can only come from one who truly loves and understands little children. It is no wonder that his gift of poetic expression has made him one of the most popular of Chautauqua lecturers.

One Hundred Twenty-three



Author: *A Round of Rhymes*, 1900-09; *Voices from Erin*, 1906-10; *Heart Songs and Home Songs*, 1916; *Songs of Sunrise*, 1917; *Ould Father Toomey*, 1927.

HENRY B. PÉNDER.

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DENIS FLORENCE MACCARTHY, whom John O'Kane Murray called "by far the most fluent, versatile and melodious of all Irish poets since Moore," was born on May 26, 1817, in Dublin. He studied at Maynooth intending to enter the priesthood, and at Trinity College where he took up law. Though he passed his bar examination, he never practiced. For many years he taught poetry at the Catholic University of Ireland.

MacCarthy is best known for his translations of the dramas of the Spanish dramatist Calderon which were praised by Longfellow. These translations have been praised both for their faithfulness to the original and their fine English. For this work he received a medal from the Royal Academy of Spain. This poet was active in Irish national movements being a member of the "Young Ireland Party" and on the staff of the Irish political periodical "The Nation." In this publication appeared some of his political poems under the 'nom de plume' "Desmond."

This poet was called the "poet laureate of Ireland" in his time. His first works were published before he was 17. He had a home in Dublin where he spent most of his years, but he also traveled to the continent and to London where he published his "Shelley's Early Life." It was an essay of Shelly's that led him to read and translate Calderon. Besides his original works and translations he edited and prefaced "Poets and Dramatists of Ireland" and "Book of Irish Ballads." "Ballads and Poems and Lyrics," include his own and translated poetry. His original works include "The Pillar Towers of Ireland" which begins with the beautiful lines:

"The Pillar towers of Ireland, how wonderously they stand
By the lakes and rushing rivers, through the valleys of our land,
In mystic file, through the isle, they lift their heads sublime,
These grey old pillar-temples—these conquerers of time."

Author: "*The Bridle of the Year*; *Summer Longings*; *The Voyage of Saint Brendan*; *The Bell Founder*; *Under Glimpses*; *A Round of Rhymes*; *Interpretations of a Spanish Shakespeare*." His last work "*Daybreak in Capacabana*" was written a few months before his death on Good Friday, April 7, 1882.

JOHN JOSEPH KENNY.

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JUSTIN McCARTHY, the son of Michael McCarthy, was born in Cork, Ireland, November 22, 1830. Having received his education in the private schools of his native city, at the age of eighteen he secured a position as literary reporter on the staff of the Cork Examiner. A few years later he went to Liverpool to study journalism, and became Parliamentary reporter for the London Morning Star, of which he later became sole editor.

Dissatisfied with his work in England he came to the United States and gave lectures, mostly historical, while he was assistant on the New York Independent. He returned to his native land in 1870 and wrote for the Nineteenth Century, Fortnightly Review and the Contemporary Review. For many years he was one of the leading writers for the London Daily News.

In 1879 he was elected to represent the County Longford in the British Parliament, and his striking personality, his courtesy and congeniality of manners made him one of the conspicuous figures in Parliament until 1896.

Mr. McCarthy was not only a reporter and journalist but a prolific writer of novels. "*The Watersdale Neighbor*" was published in 1867 and was followed by twenty others in rapid succession. Among his later novels the most important are "*Dear Lady Distain*;" "*A Fair Saxon*;" and "*The Dictator*." He also wrote many essays and collected them under the title "*Con Amore*." He published the biographies of Sir Robert Peel, the Life of Pope Leo XIII, and the Story of Gladstone's Life.

But it was not only in biography and fiction that his genius was shown. He wrote the "*History of Our Own Times*," which chronicled the most important events from 1830 to the death of Queen Victoria. This was supplemented with "*Reminiscences of an Irishman*," containing his personal impressions of eminent men and women, his friends in Great Britain and Ireland, the United States and Canada. He also wrote a short "*History of Our Own Times*." He lived in and for his work. Nothing could stop his pen until the sickness, which resulted in his death, came upon him. He was born of Catholic parents and educated as a son of the Church, but although he never denied the faith of his fathers, he was not a practical Catholic during the greater part of his life. Before his death, however, he returned to the practice of his faith. He died at Folkstone, England, on June 24th. 1912.

Author: *Portraits of the Sixties*; *Irish Recollections*; *Reminiscences of an Irishman*; *An Irishman's Story*; *The Times (London)*; *A History of Our Own Times*; *A Short History of Our Own Times*; *A History of the Four Georges and William IV*; *Sir Robert Peel*; *The Life of Pope Leo XIII*; *The Story of Mr. Gladstone's Life*; *My Enemy's Daughter*; *The Watersdale Neighbors*; *The Dictator*; *The Reign of Queen Anne*; *Lady Judith*; *A Fair Saxon*; *Linley Rochford*; *Miss Misanthrope*; *Donna Quixote*; *The Maid of Athens*; *Red Diamonds*.

WILLIAM H. CONLEY.

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FRANCIS MACCULLAGH was born on May 1, 1874, at Omagh, County Tyrone, Ireland. He received his elementary education at the Christian Brothers' School of Omagh and later attended St. Columb's College, Derry. Mr. MacCullagh began his journalistic career in Glasgow and has been connected with various newspapers throughout the world. His journalistic work has necessitated very extensive travelling and great physical risks. He represented "The New York Herald" in Bangkok and in 1904 acted as a war correspondent for the same paper during the Russo-Japanese War. In 1905 during the retreat from Mukden he was captured and taken



to Japan as a prisoner of war. When peace negotiations were begun he accompanied Count Witte to America. He again returned to Japan during the Tokio riots and remained as a writer on a Japanese semi-official paper, later occupying the same capacity on a Russian semi-official paper. While attached to the Turkish Army he was taken prisoner by the Bulgarians outside the line at Tchataldja in the Balkan War. While traveling in Servia he was made a Knight Commander of the Royal Order of St. Sava by King Peter. Francis MacCullagh was also with the Italians at Tripoli and was in Lisbon, Portugal when King Emanuel was expelled.

The outbreak of the World War found Francis MacCullagh in Russia where, as a war correspondent, he saw service with the Russian Army, south of Warsaw, when Von Hindenberg attacked that city in October of 1914. When England entered the War he was commissioned a Lieutenant and later a Captain in the British Forces. In July, 1918, he accompanied General Knox's Military Mission to Siberia and was captured by the Bolsheviks at Krasnoyarsk. He remained in prison until 1920 when he was released under the O'Grady-Litvinof Agreement. He again returned to Russia in 1923, as a correspondent for the N. Y. Herald but was soon requested to leave by the Soviet Government on account of his expose of its religious persecutions. Francis MacCullagh has contributed articles to "America," and to various other periodicals, besides editing many foreign news periodicals.

"The Bolshevik Persecution of Christianity" is one of Captain MacCullagh's most popular works as is evident from what the author himself says: "Six weeks after the publication of the first edition of this book I was called upon to write a preface for the second edition."

Author: *With the Cossacks*, 1906; *The Fall of Abdul Hamid*; *Italy's War for a Desert*; *Tales from Turkey*; *A Prisoner of the Reds*, 1921; *Bolshevik Persecution of Christianity*, 1924; *The Bolsheviks and the Incas*, 1926; *Red Mexico*, 1928; *Mexico Under the Interdict*, 1928.

E. LYNCH.

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Among the signers of the Irish Proclamation of Independence there is no one more deserving of recognition for his deep spirit of patriotism than THOMAS MACDONOUGH. He was born in Cloughjordan, County Tipperary, Ireland in 1878, and having completed his elementary and classical studies in Fermoy and Kilkenny, he taught for some years in those schools. The new-born spirit of independence, so marked in the men and women of Ireland at this time, found fruitful expression in our patriot. Loving his country, he saw that the revival of the national spirit was bound up in the ancient language of the Gael, which centuries of persecution had almost destroyed in the daily lives of his countrymen. He became one of the most profound students of Gaelic in the land, and in 1901 wrote and produced in the Abbey Theatre, Dublin, his "*When the Dawn is Come*." He also published "*Golden Joy*" and "*Songs of Myself*."

One Hundred Twenty-six



In 1904 he matriculated at the National University in Dublin and received his degree of Master of Arts from that institution, in which he was appointed to the chair of English. He published "*Eamonn an Cnuic*" which is said to have no parallel in any language. He has given to the world some ninety poems, the outpourings of a soul that yearned with unceasing longing for better things in his native land.

When in 1905 the Sinn Fein movement began, MacDonough gave his whole-soul support to this organization in which he foresaw the realization of his dreams for his country's freedom, but even as he was in the midst of preparation for the uprising of Easter Week, he published "*Literature in Ireland*" a critical prose work of great literary value. Captured by the enemies of his country, and incarcerated in Kilmainham, Dublin, MacDonough was deprived of communication even with his wife and children, and he died a martyr for Ireland in 1916. In the words of a British officer, who witnessed the execution of these heroes of Ireland, "They all died well but MacDonough died like a prince."

—JOSEPH T. NOLAN.

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REV. JOHN A. MCHUGH, O. P., a distinguished theologian and philosopher, was born in Louisville, Ken., November 2, 1880. After attending the local schools, he enrolled at St. Xavier's College, Louisville, Kentucky, in 1893, and closed his academic career there in 1897.

He entered the Order of Preachers at Washington, D. C., in 1897, where, having devoted himself assiduously to philosophical and theological studies, was ordained in 1905. His superiors sent him, after his ordination, to the Catholic University, Washington, D. C., later to St. Thomas, Rome, Italy, and finally to Fribourg, Switzerland to cultivate further his natural ability in the higher branches of theological science. Subsequently, the degree of Lector of Sacred Theology was conferred upon him. Returning to the United States in 1908, he taught Philosophy, Church History and Theology at the Dominican Seminary, Washington, D. C. In 1915, he was assigned to the Foreign Mission Seminary, Maryknoll, New York, as professor of Dogma and History of Philosophy. Father McHugh is also an editor of the "Homiletic and Pastoral Review" an ecclesiastical magazine whose popularity he has helped to enhance considerably by his zeal and untiring efforts.

Rare erudition, depth of thought and clearness of exposition has earned for Father McHugh an enviable reputation. One of his most important productions is his classical work on Moral Theology in collaboration with Rev. Charles J. Callan, O. P., in two volumes. Volume one, which appeared in 1929, met with flattering success in the United States since it answered a need that is pressing and definite. Volume two, which is still in active preparation, should enjoy the same popularity. The principles, teaching and method of St. Thomas Aquinas pervade the entire work together with citations from the best modern authors. The arrangement, its general form and make-up admirably serve the purpose of a text book for students



in the seminary. The production reflects the range and accuracy of learning, integrity of doctrine at the same time combining profound insight and critical analysis with wide erudition.

Father McHugh has contributed to the "Catholic Encyclopedia" and the "Sentinel of the Blessed Sacrament."

Author: *The Casuist*, vol. 5, 1917; *Preparation For Marriage*, 1918; *In Collaboration with Rev. C. J. Callan, O. P.: The Gospels and Epistles for the Sundays and Feasts with Outlines for Sermons*, 1920; *Parochial Course of Doctrinal Instructions*, 4 vols., 1920-21; *The Catechism of the Council of Trent Translated into English with Notes*, 1923; *Blessed Be God*, 1925; *The Man of God*, 1927; *Hail Holy Queen*, 1928; *Dominican Sisters' Office Book*, 1928; *Dominican Sisters' Hymnal and Rubric Book*, 1929; *The Little Office of B. V. M. Explained for Dominican Tertiaries*, 1927; *Our Lady's Office According to Roman Rite with Explanations, etc.*, 1928; *Moral Theology*, 2 Vols., 1929-30, (in collaboration with Rev. Charles J. Callan, O. P.); *The Psalms Explained*, 1929, (in collaboration with Rev. Charles J. Callan); *Excellence in English*, (in collaboration with Mr. Frank Callan), 1924.

EDWARD T. GILBERT.

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COMPTON MACKENZIE (Anthony Edward Montague MacKenzie), was born in West Hartleypool, England, January 17, 1883, and received his early education in St. Paul's School, London, matriculating in Magdalen College, Oxford in 1901. He specialized in the classics and history and received his bachelor's degree with second honors in 1904. He was Second Lieutenant in the First Hertfordshire Regiment (1901) and was advanced to Lieutenant of the Royal Marines in 1915, serving in the Dardanelles Expedition. In 1916 he was appointed captain and acted as Military Control Officer at Athens. In 1918 he was made Director of the Aegean Intelligence Service in Syria. Mr. Mackenzie is a member of the Order of the British Empire, a Chevalier of the Legion of Honor and of the Redeemer and of the White Eagle. Born in the Church of England he entered the Catholic Church in 1913. His Anglo-Catholic trilogy is a series of stories in which he paints the picture of the trials and final peace of an Anglican parson's son. In "Altar Steps" we are told the simple tale of the lad's home life, which develops in "Parson Progress" into the story of that boy, now a man and a minister of his church, as he moves through the darkness of doubt towards light and final peace in "Heavenly Ladder." The trilogy is perhaps the best religious novel series of our day: at least its popularity points to this: and gives one a clear picture of the trials that beset the soul which strives to avoid the light for human reasons of love and nationality. The style in a technical sense is less excellent than that of "Sinister Street," his greatest story, but it is ever sympathetic and always reverent. They who found in "Sinister Street" and again in "Sylvia Scarlett" only another expression of sex and morbidity, have only brushed the surface of these novels, which are a clever ex-

position of human psychology as only a mind like Mackenzie's could see it. Mr. Mackenzie is a contributor to various periodicals and magazines.

Author: *Poems*, 1907; *The Passionate Elopement*, 1911; *Carnival*, 1912; *Kensington Rhymes*, 1912; *Sinister Street*, Vol. I, 1913, (*Youth's Encounter*); *Sinister Street*, Vol. II, 1914; *Guy and Pauline*, 1915, (*Plasher's Mead*); *Sylvia Scarlett*, 1918; *Sylvia and Michael*, 1919; *Poor Relations*, 1919; *The Vanity Girl*, 1920; *Rich Relatives*, 1921; *The Altar Steps*, 1922; *The Seven Ages of Woman*, 1922; *The Parson's Progress*, 1923; *Gramophone Nights* (with Archibald Marshall), 1923; *The Heavenly Ladder*, 1924; *Santa Claus in Summer*, 1924; *The Old Men of the Sea*, 1924; *Coral*, 1925; *Fairy Gold*, 1926; *Rogues and Vagabonds*, 1927; *Vesal Fire*, 1927; *Extraordinary Women*, 1928; *Extremes Meet*, 1928; *The Three Couriers*, 1929; *Gallipoli Memories*, 1929; *April Fools*, 1930. Plays: *The Gentleman in Grey*, 1906; *Carnival*, 1912; *Columbine*, 1920.

JOHN J. BURKHARDT.

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SEUMAS MACMANUS, the Irish-American author and lecturer was born at Inver, Donegal, Ireland, in 1869. He was educated at the district mountain school and later on became a schoolmaster himself. He first visited the U. S. about 1900 and after several visits for lecturing in the U. S. and Canada finally made his home in this country. In 1901 he married Ethna Carberry (Anna Johnson), the poetess, who died the following year. In 1907 he received the degree of LL. D. from Notre Dame, Indiana. In 1911 he married Catalina Violante Paez, the granddaughter of General Jose Paez, the liberator and first president of Venezuela. He is now at Orlando, Florida. He is a member of the Catholic Writers' Guild, The Gaelic League, the Ancient Order of Hibernians and other Irish national societies. He is a frequent contributor to American magazines.

Mr. MacManus became famous in Ireland and America as "The Country Boy," due to his work of putting the old Irish legends in popular form. Among his poems, which are to be found in anthologies are: "Resignation," a poem written at the death of one he loved, "In Dark Hour," a poem on loneliness which strikes a note of sadness, "The Hedge Schoolmasters," a paean of praise of Irish school teachers who, though hunted by the English government, yet managed to hold their classes in hidden places. Seumas MacManus was himself a schoolmaster in the eighties. "Lullaby" is a pretty Irish cradle song. His first book, "*Through Turf Smoke*," published in America, won him instant recognition. Since that he has written prolifically.

Author: *Through the Turf Smoke*; *The Bewitched Fiddle*; *In Chimney Corners*; *Donegal Fairy Tales*; *The Miracle of Father Peter*; *Shuilers from Heathy Hills* (poems); *The Humours of Donegal*; *'T Was in Dhroll Donegal*; *The Red Poacher*; *The Leadin' Road to Donegal*; *Irish Nights*; *The Bend of the Road*; *Dr. Kilgannon*; *A Lad of the O'Friels*; *Yourselves and the Neighbors*; *Lo and Behold Ye*; *Top of the Mornin'*; *Donegal Wonder Book*; *Ballads of a Country Boy*; *Ire-*



land's Case; The Story of the Irish Race; The Woman of Seven Sorrows (play); The Hard Hearted Man (play); Orange and Green; The Lad from Largymore; Rory Wins; Bong Tong Comes to Balvithery; Mrs. Connolly's Cashmere; Nabby Harren's Matching.

JOHN KENNY.

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From the dawn of its foundation, the Dominican Order has been noted for adding lustre to the brilliancy of the Catholic Church. Down through the avenues of past centuries, the "Order of Preachers" has consistently given the world men whose zeal and accomplishments reflect credit on the cause they espoused. Today the history of this Order is repeating itself creditably in the person of REV. VINCENT J. McNABB, whose numerous contributions to literature are giving glory to his Faith and are meriting for him the joy of being enrolled on the Order's "roll of honor," where the great Aquinas' name is also inscribed.

After receiving his philosophical and theological course at the Dominican House of Studies, Father McNabb was ordained to the priesthood in 1894. He served his Order in the Office of Prior, both at Holy Cross, Leicestershire and at Hawkswood, Staffordshire.

The author's literary initiative is given play in his numerous works, which are mostly controversial, apologetical, instructive and philosophical. Besides his literary endowments, Father McNabb is one of the foremost Catholic preachers of the decade. A smooth, flowing style, not too erudite, characterizes the author and makes his books pleasant reading in an age when nicety of diction passes for truth of fact. The logic and force of his philosophical works are appealing and convincing. In one of his works, "*Catholic Church and Philosophy*" he disproves admirably, the proverbial antagonism of the Church towards Philosophy, by showing how the Church has always accepted the truth of ancient philosophers and assimilated it. The author also has written Scriptural commentaries.

Author: *The Catholic Church and Philosophy; Infallibility; The Path of Prayer; Oxford Conferences on Prayer; Oxford Conferences on Faith; Where Believers May Doubt; Our Reasonable Service; Children's Hour; Doctrinal Witness of the Fourth Gospel; The Church and the Land; New Testament Witness to St. Peter; From A Friars Cell; Decrees of the Vatican Council.*

J. NOVOROLSKY.

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SISTER MARY MADELEVA, C. S. C., was born in 1887 and after completing her preliminary studies entered the University of Notre Dame, Indiana, and later attended the University of California. After graduating from University of California she became a nun in the convent of the Congregation of the Holy Cross.

In the year 1923 Sister M. Madeleva entered upon the field of publication, and had her first book, "*Knights Errant*," published. Immediately, Sister Madeleva's genius and rare beauty was recognized.



Sister Madeleva is a natural poet, which, added to her own efficiency and cloistered life, gives her that artistic skill found in all her literary works. Most of her poems have been published in the leading periodicals of America, and are well known for their simplicity and sincerity. In her volume "*Chaucer's Nuns and Other Essays*," Sister Madeleva expresses a sympathetic understanding for the misinterpretation of the past. She uses her own experience as a nun to discuss the nuns of Chaucer's Prioress. In this volume we find a scholarly study of Chaucer.

Author: *Knight's Errant*, 1923; *Chaucer's Nuns and Other Essays*, 1925; *Pearl; A Study*, 1925; *Penelope and Other Poems*, 1927.

JOSEPH FERENZ.

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LUCAS MALET (Mary St. Leger Kingsley Harrison) was born at Eversley Rectory in 1852. She is the daughter of Rev. Charles Kingsley who was indirectly responsible for Newman's "Apologia Pro Vita Sua." After traveling extensively she married the Rev. Wm. Harrison, an Anglican Minister, who is now deceased. In 1903 she was received into the Catholic Church. She is on the Council of the Society of Authors.

Author: *Mrs. Larimer*, 1882; *Col. Enderly's Wife*, 1885; *Little Peter*, 1887; *The Wages of Sin*, 1891; *A Counsel of Perfection*, 1888; *The Carissima, a Modern Grotesque*, 1896; *The Gateless Barrier*, 1900; *History of Sir Richard Calmady*, 1901; *The Far Horizon*, 1906; *The Scare*, 1909; *The Golden Galleon*, 1910; *Arian Savage*, 1911; *Damoris*, 1916; *The Tutor's Story, an unpublished novel of Charles Kingsley*, 1916; *The Tall Villa*, 1919; *The Survivors*, 1923; *The Dogs of Nant*, 1924.

E. LYNCH.

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REV. HORACE K. MANN, the profound Catholic historian and educator was born at London in 1859. He was educated at Ushaw and in 1886 was elevated to the priestly dignity. For several years after his ordination he taught at St. Cuthbert's Grammar School, at Newcastle on the Tyre. Here he efficiently acted as headmaster from 1890 until 1917 when the distinguished honor of Rector of Beda College at Rome was conferred upon him. This office he creditably held until God called him to his reward in 1928.

His entire life was devoted to the advancement of learning so much so that he even idealized Pestalozzi, the so-called founder of modern educational systems. Notwithstanding this he was esteemed greatly for his sacerdotal zeal and integrity of life, by all who came in contact with him. The extent and depth of his learning can be slightly gauged from his masterpiece. "*The Lives of the Popes in the Early Middle Ages*." This comprehensive history of fourteen volumes contains chronologically and systematically the outstanding events which occurred during the regime of each Pontiff. In extent of time it spans seven centuries; from Gregory I (590) to

One Hundred Thirty-one



Innocent IV (1254). The work shows assiduous research and unprejudiced recording, harmoniously blended by a man fully conversant with the principles of education and of presenting truth in an assimilative way. --JOSEPH NOVOROLSKY.

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HENRY EDWARD CARDINAL MANNING was born at Totteridge, England, July 15, 1808. His father, William Manning, a member of parliament and governor of the Bank of England, was at the height of his prosperity when Henry, his third son was born. After receiving some preparatory schooling in his home town, he was sent, at the age of fourteen, to Harrow and afterwards matriculated at Balliol College, Oxford, where he attracted much attention by his unusual oratorical powers. In 1831 his father suffered reverses and the family estate was sold. Henry obtained a place in the Colonial Office but remained only a few months when he determined to prepare himself for the ministry. In 1832 he was elected Fellow of Merton College and shortly afterwards received orders. He married Caroline, daughter of John Sargent, rector of Lavington, but she died childless within four years.

During these years as a minister of the Church of England, Manning gave himself with characteristic zeal to the work of bettering the spiritual condition of his people. The Oxford Movement had already been launched but he gave very little evidence of sympathy with it: he loved the church of his birth and at times evinced a marked hostility to anything that smacked of Rome. He saw however the necessity of unity in the church and the need of preserving its liberties. The parliament had succeeded to the king in its power to rule, and Manning grasped the danger of a church subject to the jurisdiction of a body composed of men of all faiths or of none.

In 1841 he was made Archdeacon of Chichester and immediately set himself to better the condition of the district under his care. In his charges to the rectors he insisted on the necessity of personal holiness in the ministers of Christ. At this juncture the question of the ordination of Mr. Gorham to the Anglican ministry was agitating the catholic-minded men of that denomination. Gorham was a Methodist and his views particularly on infant baptism were not at all orthodox. At first the Bishop refused him ordination but when the case was appealed and the Privy Council decided in favor of Gorham, he was admitted to orders. Manning strove to stir up the episcopacy to a protest but in vain; and realizing that the Church of England was in very truth a creature of the State, after some hesitation, he entered the Catholic Church, April 6, 1851. In view of his profound knowledge he was advanced to the priesthood by Cardinal Wiseman, June 14 of the same year. Fourteen years later he was selected by the Holy See to succeed Cardinal Wiseman as Archbishop of Westminster. As a priest, bishop and cardinal his life was filled with unbounded zeal for the Church. He died January 15, 1892, and Pope Leo XIII said of him: "A great light of the Church has gone out."

Author: *Vatican Council and Its Definitions; Sermons, 4 vols. (1845-50); University Sermons, (1844); The Grounds of Faith, (1852); The Temporal Mission One Hundred Thirty-two*



of the Holy Ghost, (1865); Internal Mission of the Holy Ghost; The Four Great Evils of the Day; Why I Became A Catholic; Independence of the Holy See; Glories of the Sacred Heart; The Blessed Sacrament; Sin and Its Consequences; The Eternal Priesthood.

—THOS. MANNING.

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MRS. MARY E. MANNIX, whose writings have won for her a place in the hearts of children, was born May 17, 1846, in New York City. Her education was received at the Convent of the Sisters of Notre Dame de Namur at Reading, Ohio. She is an honorary member of the Newman Club of Los Angeles.

Many of the works of Mrs. Mannix have been published under various pen names including Sarah Francis Ashburton and Sylvia Hunting. Among writings are many translations of French, German and Spanish poetry and verse. For magazines she has written poetry, prose, reviews, essays, fiction and stories for girls and boys. Her writings have appeared in practically every Catholic periodical as well as many secular papers for a period of over sixty years. "The Catholic World" was the first magazine to publish her works.

This author is best known for her stories for children, but nevertheless other of her works especially her biographies show that she has talent for more serious subjects. "The Chronicles of the Little Sisters of the Poor" is an important history of that congregation. Probably her most popular work is "Life's Labyrinth," which is a work of fiction. An example of her poetry is "The Sacrifice," a stirring poem on the passion of Christ. She is also the author of poetry which has merited selection by several anthologists.

Author: *Memoirs of Sister Louise; Life's Labyrinth; Pilgrim from Ireland; Fortune's of a Little Emigrant; Haldeman Children; Pancho and Panchita; Tales Jim Told; Patron Saints for Catholic Youth; In Quest of Adventure; Child's Life of Joan of Arc; As True as Gold; Children of Cupa; Cupa Revisited; Peril of Dionisio; The Old Camping Ground; Chronicles of the Little Sisters of the Poor.*

K. O'CONNELL.

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REV. CYRIL C. MARTINDALE, S. J., was born on May 25, 1879. He is a son of Sir A. H. T. Martindale. He received his education at Temple Grove, Harrow and later attended Campion Hall, Oxford University where he received his Master's degree after pursuing higher studies in Literature and Humanities. Father Martindale was received into the Catholic Church in 1897. He entered the Society of Jesus and was ordained to the priesthood on Aug. 25, 1912. For a time he was a professor of Latin, Greek, History and French at Stonyhurst and later at Oxford. He was elected a Fellow of the Royal Society of Literature and at the present time is located at Westminster.

Father Martindale has written numerous works but the most popular are his biographies of Robert Hugh Benson and Bernard Vaughn. In his volume "The Faith

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of the Roman Church," he explains in an informational way the different interpretations of Christianity current in the modern world. It is a clear and concise statement of the foundations of Catholic belief, supplemented by chapters viewing the Catholic Church in history and in the world of today. It is, no doubt, a product of the author's own journey on the road to Rome.

Author: Fiction—*In God's Nursery; The Waters of Twilight; The Goddess of Ghosts; Jock, Jack and the Corporal; Mr. Francis Newnes; Alfred P. C.; The Risen Sun*. Historical—*Introduction to Catholic Thought and Thinkers (2 Vols.); St. Justin, Martyr*. Hagiographical—*St. Aloysius Gonzaga; St. Aloysius of Egypt; St. John, the Evangelist; St. Bruno of Cologne; St. Paul; St. Stanislaus Koska; Bernadette; St. John of the Cross; St. Francis Borgia*. Devotional—*The Mind of the Missal*. Instructional—*The Faith of the Roman Church; Man and His Destiny; The Sacramental System; Words of Life; Sermons (5 Vols.); The Difficult Commandment*.

Biographical: *Fr. C. D. Plater, Robert H. Benson, Fr. B. Vaughan, and others*.

E. LYNCH.

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REV. BASIL W. MATURIN was born in Ireland in 1847 and after receiving his bachelor's degree from Trinity College, Dublin, he became curate at Peterstow in England. Three years later he entered the Cowley Fathers and was sent to St. Clements, Philadelphia, Pa. In 1897 he entered the Catholic Church having prepared himself for the priesthood in Rome, Italy, was ordained in 1898 and appointed chaplain of the Oxford undergraduates. He was drowned at the sinking of the *Lusitania* in 1915. Masie Ward wrote "Father Maturin, A Memoir with Selected Letters" in 1920. In "*Price of Unity*" he outlines with convincing logic the claims and teachings of the Church.

Author: *Practical Studies on the Parables; Price of Unity; Laws of the Spiritual Life; Self Knowledge and Self Discipline; Some Principles and Practices of the Spiritual Life; Fruits of the Life of Prayer*.

JOSEPH MCCAUSLAND.

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ALAN LAWSON MAYCOCK, the son of the Reverend Canon H. W. Maycock, was born in England in 1898. He received his education at Marlborough and at Clare College, Cambridge University.

Mr. Maycock has proven equal to the rather difficult task of historian. Many before his time have aspired to this end but there are very few who have written true history. Perhaps no other branch of literature demands so much of a man as does the writing of historical narrative. Other departments of literature greet with open arms the visionalist and idealist; they give quite a latitude to an author's creative and imaginative powers. The historian on the other hand must portray exactly what has happened, putting away the prejudices and the sentimentalities of the age in which he lives. In order to make intelligible the peculiar actions of an age, he must first institute an inquiry into the ideas and the convictions which motivated those ac-



tions. To carry out this method he must transplant himself, as it were, into the age about which he is writing and view things from their angle of vision. If he were to fail in this most essential element of the faithful historian, it is evident that all that he might write could not be accepted as the truth but rather as a conspiracy against the truth.

Although Mr. Maycock does not claim to have written an exhaustive history of the Reformation, nevertheless he has succeeded in making this widely discussed institution of the Middle Ages better understood. His most important point, which he treats rather conclusively, is that the Church and the State, were in the Middle Ages "merely different aspects of a single society—the Christian commonwealth." From this it follows that heresy was also a social cancer which had to be cauterized to save society. Mr. Maycock deplors the occasional abuse of the inquisitorial powers and maintains that the judges were, in general, good and upright men. He also makes clear that the purpose of the inquisitorial process was not to punish the heretic but rather to bring about his return to the Church.

Author: *The Inquisition from its Establishment to the Great Schism; The Papacy.*

M. NOLAN.

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THEODORE MAYNARD, author and lecturer, was born on Nov. 3, 1890, in Madras, India. He was educated in private schools in England and at Mt. Herman School, Mass. He later attended Fordham University where he received his Bachelor's degree. He received the honorary degree Litt. D. from Marquette University in recognition of his literary work. While studying for the ministry he preached a sermon on "Fools," that led to his requested resignation. In 1912, he entered the Catholic Church and later the Dominican Order, but finding that this was not his vocation, he engaged in literary work. Mr. Maynard lectured in the Dominican College, San Rafael, Cal., from 1921 to 1926 and occupied the chair of English Literature in Fordham University, N. Y., 1927-8, and at present he is a professor at Georgetown University, Washington, D. C. Mr. Maynard is a contributor to "Yale Review," "London Mercury," "Atlantic Monthly," "Saturday Review of Literature," "The Freeman," "Catholic World," "Commonweal," "Thought," "America," etc.

Mr. Maynard is considered one of the finest of living English poets. In 1916 he was awarded the Malory prize at London for the best volume of poetry published that year. He recently entered the field of historical writing in his volume "*De Soto and the Conquistadores*," a book selected by the Catholic Book Club for April, 1930.

The book, "Exile and Other Poems," is considered the most important of his works. The poem "Exile" is closely coincident with the author's own life before he left the clouds of Unitarianism and entered the peace of Catholicism. The reason of the popularity of his poem "Exile" can easily be found from a perusal of a few verses of the poem.



“Here where the season swiftly turns
Its great wheel forward while there burns
Red in the redwood trees
And while the eucalyptus climbs
Above the palm trees and the limbs
By Californian seas.
I think of England—and there wakes
Pain like wild roses in her brakes
A pain as dear as they,
That digs its roots in English earth
And brings an English Flower to birth
Six thousand miles away.”

Author: *Laughs and Whiffs of Song*, 1915; *Drums of Defeat*, 1916; *Folly and Other Poems*, 1918; *Carven from the Laurel Tree*, 1918; *A Tankard of Ale*, 1919; *Poems*, 1919; *The Last Knight*, 1921; *The Divine Adventure*, 1921; *Our Best Poets*, 1922; *The Book of Modern Catholic Verse*, 1926; *The Book of Modern Catholic Prose*, 1927; *Exile and Other Poems*, 1928; *De Soto and the Conquistadores*, 1930.

E. LYNCH.

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THOMAS FRANCIS MEEHAN was born in New York City, September 19, 1854. His bachelor's course was pursued at Saint Francis Xavier's College, New York City, where he received his degree in 1873 and in the following year was awarded a Master of Arts degree from the same institution. Immediately after his graduation, he entered newspaper work, becoming managing editor of the "Irish American Weekly" of which his father Patrick J. Meehan was then its editor and owner. During the succeeding years, he served as New York correspondent of "The Baltimore Sun," "The Philadelphia Public Ledger" and the Catholic daily "De Maas bode," of Rotterdam, Holland. As a special contributor, he published numerous articles in "The New York Herald," "The Sun," "The Star," "The Brooklyn Eagle," "The Brooklyn Citizen," "The Catholic World," "The Messenger," "The North American Review" and a number of Catholic periodicals. Mr. Meehan contributed more than one hundred articles to "The Catholic Encyclopedia" and also the managing editor of the first five volumes. He also wrote many articles for the "International Encyclopedia" and the "Encyclopedia Americana." When "America," the national Catholic review, was started in April, 1909, he became a member of the editorial staff and has since so remained. He published a biography "*Thomas Maurice Mulry*," (1917); he edited and supervised the publication of "*Catholic Builders of the Nation*" (5 Vols.) (1925); a symposium on the Catholic Contributors to the civilization of the United States. Since 1917, he has been the editor of the Catholic Historical Society's publications, and as such, edited and published six volumes of *One Hundred Thirty-six*



the Society's "*Monograph Series*," including a facsimile reproduction of "*Doctrina Brevi*," North America's oldest book. He also published and edited ten volumes of the Society's official publication, "*Historical Records and Studies*."

RICHARD E. BARRETT.

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CARDINAL DESIRE JOSEPH MERCIER was born in Braine-l'Alleud, Belgium, Nov. 21, 1851, and was sent by his parish priest to St. Ronibant where he passed through the humanities, philosophy and theology and was ordained in 1874. He made post-graduate studies at Louvain and was appointed vice-regent and afterwards director of philosophy in the seminary. In 1882, as professor of philosophy, Mercier directed the new Thomistic movement established by Pope Leo XIII in his "Aeterni Patris" of 1879. Four years later (1886) he was made Domestic Prelate to Pope Leo XIII. Pope Pius X in 1906 elevated him to the archepiscopal See of Malines and the following year created him Cardinal. He was an outstanding figure in the life of Belgium before the World War and his heroic attitude during the occupation of his country by the Germans won for him universal applause and recognition. His books were written in French and deal largely with the problems of philosophic thought, but in their English versions they have affected and are affecting thought in England and America. Student, priest, patriot, Cardinal Mercier won the love and admiration of all. Living, the glory of the patriot and the sweet dignity of the prelate overshadowed the hidden life of the man of God; but dead, he lives in the hearts of his co-nationalists as a saint. Already steps have been taken to place his name in the list of the Saints.

Author: *Retreat to His Priests; Conferences to Seminarians; Manual of Modern Scholastic Philosophy (2 vols.); Origins of Contemporaneous Psychology.*

KIRBY O'CONNELL.

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FATHER MESCHLER was born on the 16th of September, 1830, in the little town of Brig in the Canton of Valais in Switzerland. He received his elementary education at the Jesuit College in his native town. In 1847, when the Society of Jesus was exiled, together with his brother, he went to the Benedictine Monastery of Engelberg to continue his studies. In October, 1850, he entered the Jesuit novitiate at Munster. The first years of his scholastic life were passed at Paderborn, Bohn, Gôrheim and Feldkirch; he then returned to Paderborn for his theological course, and was ordained to the priesthood in 1862. He completed his studies by a further course of Dogmatic Theology at Maria Laach. From 1867 to 1892, except for an interval of a few years, during which time he filled the post of Provincial, Father Meschler was charged with the spiritual training of the novices and young priests of the German Province. A persecution under Bismark drove him to Holland. In 1892 he was appointed Assistant for the German Province to the Very Rev. Father

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General of the Society who remained in Italy, at Rome and Fiesole, until his death in 1906. The last years of Father Meschler's life were spent at Luxemburg and at Exaeten in Holland. His editorial connection with the "Stimmen aus Maria Laach" promoted his literary activity. His final literary effort was a posthumous article in that magazine. He died at Exaeten, December 2nd, 1912.

Brought up amidst the magnificence of Alpine scenery he always possessed and manifested a richness and power of description, which gives a peculiar charm to his works. He was one of the best known ascetical writers among the Jesuits, of his time. Father Meschler wrote in German, but the most familiar of his writings have been translated into several other languages.

"*The Life of Our Lord Jesus*" is perhaps his best known work. Among his other compositions are: *The Gift of Pentecost*; *Our Lady's Garden of Roses*, a charming booklet on the devotion of the Rosary; *Life of St. Aloysius*; *Life of St. Joseph*; *Life of Our Lady*; *Humanity of Jesus*; *Three Fundamental Principles of Spiritual Life*; *Sublimity of the Holy Eucharist*. He is also the author of volumes of meditations upon the Saints and upon the Ecclesiastical Year, of many brief devotional treatises and of essays upon ascetical subjects. His explanations of the Spiritual Exercises of St. Ignatius is a treatise highly valued by the Society for which it was written. To the last he continued to write for the "Stimmen aus Maria Laach."

JOHN J. BURKARDT.

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ALICE MEYNELL, at one time the popular choice for poet laureate of England, was born in London in 1850. Her father, J. J. Thompson, was an intimate friend of Charles Dickens. In later life, she herself became the friend of many of the leading literary lights of her day. Her husband, Wilfred Meynell, whom she married in 1877, was a prominent editor. Francis Thompson, Coventry Patmore, Browning, Ruskin, Rosetti and others were her friends and admirers of her poetry. Her sister, Lady Butler, painter of the well-known war picture "The Roll Call," illustrated some of her works. The poetess' early education was received in Italy and France, as well as England, and at an early age she entered the Catholic Church, together with the rest of her family. She was the mother of eight children, two of whom, Viola and Everard, are authors of books. It is a remarkable thing that the mother of such a large family could still find time to write some of the best verse that the English language has produced.

The poetry of Alice Meynell took the literary world by storm and she was hailed as a poetical genius by many critics. Yet her attention was not confined to verse alone, for her essays, which might be called 'poetical prose' are well worth reading. Some of her books are "*Preludes*," "*The Rhythm of Life*," "*The Children*," "*The Tower of the Mind*," "*Poems*," "*The Spirit of Peace*," and "*John Ruskin*." "*Second Person Singular*," "*School of Poetry*," "*Hearts of Controversy*." In her shorter poems, we see that she is conscious of her mission as a poet and the words of "*The Modern Poet*" may well be applied to their author:



I am like the blossom of an hour
But long, long vanished sun and shower
Awoke my breath in the young world's air.
I track the past back everywhere
Through seed and flower and seed and flower.

"*Changeless*" has the same theme and holds the burden of her song. So, also in "*Song*" in which she tells her loved one that all his songs will perish

"Except the few thou givest to me."

Catholic teaching inspired many of her songs. They have a mystical meaning and show that the poet had the gift of contemplation. One of the best of these is "*A General Communion*." "*Unto Us a Son Is Given*" is a poem on the Nativity; "*The Newer Vainglory*," demonstrates that the poet is capable of satire, showing us the thoughts of a pharisaical sinner. The best known of her poems are "*The Shepherdess*," "*Christ in the Universe*," "*I Am the Way*" and "*Via, et Veritas, et Vita*." When Mrs. Meynell died in 1922 the world lost one of its best poets.

JOHN KENNY.

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The gift of a literary heritage was the lot of VIOLA MEYNELL, novelist and poetess. She is the daughter of the gifted stylist, the late Alice Meynell, whose verse took the literary circles of England by storm; and her father, famed more for his journalistic accomplishments, is a writer of note, having produced two excellent biographies of Cardinal Newman and Disraeli, as well as two fine collections of verse.

Viola Meynell has shown remarkable promise in the use of the talents she has apparently inherited and has given remarkable evidence of her ability to couch her thoughts in charming phrases in the number of novels she has written to date. She is also the author of a volume of beautiful verse.

Her greatest work, quite naturally, is written around her late lamented mother who died in 1922, the year in which Viola Meynell was married to John W. Dallyn. She lives in Sussex, England, and has one son.

Author: *Martha Vine, Modern Lovers, Second Marriage, Cross-in-Hand Farm, Columbine, Antonia, Lot Barrow, Narcissus, Young Mrs. Cruise, The Life and Letters of Alice Meynell.*

JOHN D. J. BELL.

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REV. MOORHOUSE F. X. MILLAR, S. J., a descendant of Joshua Barlett, who signed the Declaration of Independence, was born on March 4, 1836, at Mobile, Alabama. He received his education at S. Gregorie de Cours, France, Aeol Gymnasium, Hildesheim, Germany, and later attended Loyola College, Baltimore. He was received into the Catholic Church in 1897. He later joined the Society of Jesus and was ordained a priest on June 29, 1919. Father Millar has taught Greek and History at Holy Cross, Canisius and Georgetown, and at present is a professor of Political

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Philosophy, Constitutional Law and History of Philosophy at Fordham University. Father Miller is a contributor to the "Catholic World," "America" and "Thought" of which he is an associate editor.

"*The Church and State*," of which he is co-author with Dr. John A. Ryan of the Catholic University, Washington, is without doubt his greatest work. Herein is expounded the relationship of the Church to the State, its position as a perfect society, a living organism, having a set purpose and, consequently a means of obtaining it. Its sovereignty is not, as it were, a gift given by God solely to the person of St. Peter, for since the Church was to last until the end of time so also was the primacy to continue in the person of his successors as long as mankind stood in need of salvation. The duties of the state, its functions and its moral obligations to the Church are adequately treated with notable and authoritative documents especially from the encyclical "The Christian Constitutions of States" of Pope Leo XIII.

In the "*Unpopular Essay in the Philosophy of History*," Father Millar uncovers the popular Protestant traditions which misrepresent and suppress the Church's position in Arts and Sciences relative to the Middle Ages.

Author *The State and the Church*, 1922; *Unpopular Essays in the Philosophy of History*, 1928; *A Chapter in Present Day Thinkers and the New Scholasticism*.

CHARLES J. EGER.

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J. CORSON MILLER is one of the best known poets of our times. His verses breathe the spirit of Catholic devotion and pulsing faith and have appeared in some sixty or more publications. He is to be found in thirty-five anthologies and has written perhaps more verse on our Blessed Lady than any other writer in the country. "*A Horn from Caerleon*" deserves mention. Mr. Miller was born in Buffalo, N Y., November 13, 1883, and received his elementary education in St. Agnes' School, afterwards studying the classics in Canisius College, both in his native city. He was engaged in railroad transportation and is now (1930) with the Municipal Civil Service Commission of Buffalo, N. Y.

Author: *Veils of Samite*, 1922; *A Horn from Caerleon*, 1927.

WM. S. MCALEER.

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ST. GEORGE JACKSON MIVART was born in London on November 30, 1827. He received his elementary education at the Clapham Grammar School at Harrow, and at King's College, London. An attraction for architecture led him at the age of sixteen, to make a tour of Pugin's Gothic Churches, and on this tour while visiting the Church of St. Clad, in Birmingham, he met Dr. Moore (afterwards President of St. Mary's College, Oscott) who received him into the Catholic Church in 1844. Soon after becoming a Catholic Dr. Mivart entered Oscott College where he remained until 1846. On January 15 of that year he became a student at Lincoln's Inn, and was called to the bar in 1851. He did not follow the legal profession but



devoted himself to philosophical and scientific studies, and in 1862 was appointed Lecturer on Comparative Anatomy at St. Mary's Hospital Medical School.

In 1864 he was appointed Professor of Biology at the (Catholic) University College, Kensington. From 1890 to 1893 he gave a series of lectures on "The Philosophy of Natural History" at the University of Louvain. From 1849 to 1882 he was a member of the Royal Institution, Fellow of the Zoological Society, and Fellow of the Linnean Society, and the Metaphysical society. He was elected to the Royal Society on account of his work "*On the Appendicular Skeleton of the Primates.*" He received the degree of Ph. D., from Pope Pius IX, in 1876, and M. D., in 1884 from Louvain. His letters, dating from 1864 on the proceedings of these learned societies, are of a great scientific value. He also contributed articles to the "Encyclopedia Britannica" and to all the leading English and American reviews.

His book "*Genesis of Species*" set him off as the leading opponent of Darwinism and Huxleyism. Toward the close of his life his philosophical speculations began to verge on an interpretation of Theological dogma which was not in harmony with the faith. Finally when Doctor Mivart wrote the two articles "The Continuity of Catholicism," and "Some Recent Apologists," his faith was brought into great suspicion. Refusing to be reconciled to the Church in his writings, he was prohibited from receiving the Sacraments by Cardinal Vaughn, and in the March issue of the "Nineteenth Century," in his article "Scripture and the Roman Catholicism," he repudiated Ecclesiastical authority.

Dr. Mivart died on April 1, 1900, and was buried without ecclesiastical rites. But soon after his death his friends, appealed to the ecclesiastical authorities to have him buried in consecrated ground. His doctor, Sir William Broadbent gave medical testimony of the nature of Mivart's malady, and showed that it was his disease, not his will, that was the cause of his heterodox opinions. The case was settled by Cardinal Bourne and Dr. Mivart was given ecclesiastical burial in the Kesal Greek Cemetery on January 18, 1904.

Author: *Essays on Religion and Literature*, 1868; *On the Genesis of Species*, 1871, *An Examination of Mr. Herbert Spencer's Psychology*; *Lessons in Elementary Anatomy*, 1873; *The Common Frog, in Nature Series*, 1873; *Man and Ape*, 1873; *Lessons from Nature*, 1876; *Contemporary Evolution*, 1876; *Address to the Biological Section of the British Association*, 1879; *Nature and Thought*, 1882; *A Philosophical Catechism*, 1884; *On Truth*, 1889; *The Origin of Human Reason*, 1889; *The Groundwork of Sciences A Study of Epistemology*, 1898; *The Helpful Science*, 1898; *Articles in the Popular Science Review, the Contemporary Review, the Fortnightly Review, the Nineteenth Century and the Dublin Review.*

JOHN P. BICHREST.

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PARKER THOMAS MOON was born in the city of New York, June 5, 1892 His primary and secondary education was received in the schools of Yonkers, N. Y. He was the recipient of the highest honors in the graduating class of 1913 at Co-

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lumbia University. The same institution conferred upon him the Doctorate in Philosophy in 1921. Dr. Moon specialized in the studies of History and Political Science, and thus fitted himself for the fulfillment, several years later, of governmental positions, serving mainly on commissions for the attainment of world peace.

At the age of twenty-three, Dr. Moon was selected as professor of History and International Relations at Columbia University, a position which he still holds. He has also lectured at different times at many of the leading colleges and universities of this country.

Of the books which have come from the pen of Dr. Moon, "*Imperialism and World Politics*" has received the greatest acclaim. It was selected as one of the best books published in America in 1926, and was included in the international list of the International Institute of Intellectual Cooperation. He has also contributed to many leading reviews and magazines, and at present is Editor of the Political Science Monthly.

Dr. Moon, until the age of twenty-three was a member of the Methodist Episcopal Church, when he became a convert to Catholicism.

Author: *The Labor Problem and the Social Catholic Movement in France*, 1921; *Modern History (with C. J. H. Hayes)*, 1923—*Revised Edition*, 1930; *Syllabus on International Relations*, 1925; *Imperialism and World Politics*, 1926; *Ancient and Medieval History (with C. J. H. Hayes)*, 1929; *Ancient History (with C. J. H. Hayes)*, 1929; *French Foreign Policy (in preparation)*; *World History (in preparation)*.

ENNIS A. CONNELLY.

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DOM. THOMAS VERNER MOORE, O. S. B., was born in Louisville, Kentucky on October 22, 1877. Upon his graduation from St. Francis Xavier's College, New York City, Father Moore studied at the Catholic University, Washington, D. C., from which institution he received his doctorate in Philosophy in 1903. Futhering his course in the science of philosophy, he specialized in that subject at the University of Leipzig, Germany.

Returning to the States, Father Moore began the study of medicine at Georgetown University; later, continuing his course at the University of Munich, Germany and finally completing his work at John Hopkins University, he received his degree in medicine from that well known Medical School in 1915.

During the late war with the rank of Major, Dr. Moore served as Catholic Chaplain to the Marines, U. S. A. Shortly after his return, he entered the Benedictine Order. Although, he was then ordained to the priesthood since 1901.

Dr. Moore lectured in the Institute of Pedagogy, New York City, and likewise held the chair of philosophy at St. Thomas College, Washington, D. C. and the chair of psychology at the Catholic University of America.

A clinic for mental and nervous diseases was opened by him in the Providence Hospital, Washington, in 1916. From his close contact with mental disorders and



the neurosis of soldiers returning from the war, Father Moore has given to the Medical world, the fruits of his work in his book "*Dynamic Psychology*." Although some of what he says in this work is so technical as to be quite unintelligable to the lay mind, it is, however, a vast amount of information which ought to prove invaluable to the priest, doctor and teacher.

His writings have been published in "The Psychological Review," "The Psychoanalytic Review," "The Plaadian" and the "International Clinics." Besides these articles, Father Moore has published "*The Profess of Abstraction*," 1910; "*An Historical Introduction to Ethics*," 1915; "*Image and Meaning of Memory Perception*," 1919.

RICHARD E. BARRETT.

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ROSA MULHOLLAND (Lady Gilbert) for almost a half century was a prominent figure in Irish literary circles and her interpretations of Irish life and manners has endeared her to her co-nationalists throughout the world. Born in Belfast, Ireland, in 1841, she married Sir John Thomas Gilbert, archivist and historian, in 1891. She died at Blackrock, Dublin in 1924. Father Reville, S. J., in his introduction to "*The Wild Birds of Killeevy*" (*My Bookcase Series*) writes: "Ireland and Irish life seldom found a better interpreter than Lady Gilbert—she was the interpreter of the soul of Ireland." Her power of description makes her comparable to Ruskin: her faculty for story-telling places her in the distinguished class of Dickens, who asked her to write a serial for "All the Year Round" and coupled "*The Late Miss Hollingford*" with his "No Thoroughfare." With true Celtic fervor, she sings the song of Ireland's children, picturing the sweetness of their faith, the glory of their ideals, their sorrows and irrepressible spirit of native humor.

In "*Wild Birds of Killeevy*" we find "an idyl of pure and simple love, a pastoral poem." The story tells the tale of Kevin and Fanchea: a poet-peasant boy and the fairy of the golden voice. Fan is kidnapped by gypsies and carried to England, where Lord Wilderspen finds her and arranges for her musical education. Kevin seeks her and at last in Verona, finds in a new prima donna his lost love. In its simplicity and sweet tenderness and romantic charm the tale is comparable to Manzoni's "Promessi Sposi."

"*The Fair Emigrant*" tells a tale which paints the life and sorrows of Ireland's people. "If literature is but a mirror of life, a colorful abstract of the chronicles of the time, then the gifted Irish novelist was producing in that simple tale a literary masterpiece." It is the story of many Irish emigrants seeking a remedy for their nations wrongs far away from the land of their love.

The sweet faith and deep joy of the Irish heart are set forth side by side with a spiritual culture so characteristic of the Celt in "*Wicked Woods of Toberevil*" and "*Mare's Repentance*" while in "*Nanna*" her favorite work, Lady Gilbert draws a portrait of "the healing grace" of a Catholic people on a child of charity.



The Oratory

June 13. 1880

Dear Sir

I hope you will be so
good as to excuse my delay
in answering your most flattering
and kind letter of March 22

It has arisen from the various
extraordinary engagements which
I have had to fulfill in the interval
in the consequent accumulation of
my correspondence.

2

I now beg to tender to you
my best thanks for your congratula-
tions on my elevation, through the
condescending favour of the Sovereign
Pontiff, to a place in the
Sacred College.

I feel also the honour that
you do me, by connecting my name
with the formal Title of your Society

3

It is not only a great compliment,
it is token of friendly sympathy and
attachment, which I feel deeply.

Every literary Society must have
a library - might I be allowed to
present to it six of my Volumes, such
as you would take the trouble of selecting?
I inclose a list.

Most truly yours
John H. Cardinal Newman

CARDINAL NEWMAN'S LETTER TO THE
PREDECESSOR OF THE GARVEY LITERARY SOCIETY



The contributions of the Irish to the literature of England in the admission of all have given a tone of its own to the tongue. They are characterized by a "lively wit, a spiritual temperament, delicacy of sentiment, brilliancy of imagination, uncommon power of satire, great aptitude for describing the magic of natural scenery, an emotional nature and a quick perception, a reverence and enthusiasm for the good, the pure and the beautiful, and the gift of style in a wonderful measure." In penning these words John O'Kane Murry but gives the characteristics of the writings of Lady Gilbert.

Author: *The Fair Emigrant; The Wild Birds of Killeevy; The Wicked Woods of Tobereevil; Mare's Repentance; Hestic's History; The Late Miss Hollingford.*

CHARLES J. EGER.

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JOHN HENRY CARDINAL NEWMAN was born in London, Eng., Feb. 21, 1801 and died at Edgbaston, Birmingham, Eng., Aug. 11, 1890. As a child he imbibed from his mother the principles of a modified Calvinism but had no formed religious convictions up to his fifteenth year. He had attended a school at Ealing as a lad of seven and matriculated at Oxford, Trinity College, in 1816. Newman in his preparation for his degree, broke down in 1821 and received only third-class honors. In 1821 he decided to study for the ministry and was ordained June 12, 1824, when he became Curate of St. Clement, Oxford. During the years up to 1828 Newman's religious beliefs underwent a marked change. His Calvinism dropped away and he began to evince very positive anti-Erastian views. He became the leader of the Oxford Movement and for the restoration of primitive Christianity in England. Before his convincing logic, his enemies went down to defeat, but from 1839 he saw a ghost—"the shadow of Rome overclouding his Anglican compromise." He was received into the Church, October 9, 1845. He was ordained priest in 1846 by Cardinal Frasoni and returned to England to found the Oratory of St. Philip Neri in 1847. The literary and polemic activities of this humble son of St. Philip Neri, his recognized nationalism and uncompromising Catholicity brought him under suspicion at Rome, but Pope Leo XIII had long recognized the sterling worth of Newman and in 1879 created him a Cardinal with the Title of Cardinal-Deacon of St. George. He died as he lived a searcher ever of the light which shone for him in the Church and has found its glory in the light of the Father's face. Saint Francis College holds as one of its precious manuscript a letter of the Cardinal to the Literary Society of the College named in his honor. It is a difficult task to point out what might be considered his best work. His English is everywhere recognized as the purest of the writers of his day. He was an eminent divine, a profound philosopher, a deep student of history, a man of letters, the leader of the Traetarian Movement and one of the most illustrious converts from the Established Church to Rome.

Author: *Discussions and Arguments; The Via Media (2 vols.); Difficulties of Anglicans (2 vols.); The Arians of the Fourth Century; Essays, Critical and Historical; Letters and Correspondence to 1845, with a Brief Autobiography, (2 vols.);*

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Sermon on Subjects of the Day; Select Treatises on St. Athanasius, (2 vols.); Lectures on Justification; Parochial and Plain Sermons (8 vols.); Present Position of Catholics in England; Meditations and Devotions; Oxford University Sermons; Callista—A Tale of the Third Century; Discourses to Mixed Congregations; Historical Sketches, (3 vols.); Verses on Various Occasions; Loss and Gain—A Story of a Convert; Grammar of Assent; Sermons Preached on Various Occasions; Tracts—Theological and Ecclesiastical; Apologica Pro Vita Sua; Idea of a University; The Dream of Gerontius.

WILFRED JORDAN.

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KATHLEEN NORRIS was born in San Francisco, July 11, 1880. She receive her early education from private tutors, but chiefly from her parents, John Alden and Josephine Thompson Alden. She afterwards enrolled at the University of California. On April 30, 1909, she was united in marriage to Charles G. Norris, the author, by whom she had three children: Frank, Josephine and Gertrude, of which Frank is the sole survivor. In 1910 she began to write short stories, and since that time she has contributed to the various standard magazines of the country.

One of the outstanding qualities of Mrs. Norris, works is the cleanliness and wholesomeness which pervades them and communicate themselves to the reader. She is fully capable of holding the reader's attention and arousing him to a high pitch of excitement by relating circumstances and incidents which occur in everyday life and with which we are all familiar. In this she is the opposite of so many of today's so-called novelists who have not the ability or education sufficient to interest and to hold the attention of the public by their natural talents, and so they effectively make use of obscenity, cleverly veiled and brilliant innuendos, which, in time, leads the reason astray and poisons the heart.

Her knowledge of men and women, customs and mannerisms is remarkably wide and varied. In each of her books there is a different setting and different characters who play parts entirely unlike any other of her creations; and so well does she describe them in their roles that our attention is captured and our interest aroused to such an extent that we mentally applaud or condemn their actions, as the case may be. The book is not read but lived.

In all her works she assumes a simple and direct style which makes it possible for her books to be read and understood by all classes of people. This is due to the fact that she does not attempt to baffle her readers by intricate analyses of human emotions, or of this or that state of mind, but she presents simply the exterior side of life, and as we know it. She understands perfectly that quite often novels are chosen for mental recreation, and not that insurmountable barriers may be met and overcome.

Author: *The Rich Mrs. Burgoyne, 1912; Mother, 1911; Poor Dear Margaret Kirby, 1912; Saturday's Child, 1914; The Story of Julia Page, 1915; The Heart of Rachael, 1916; Martie, the Unconquered, 1917; Undertow, 1917; Josselyn's Wife, One Hundred Forty-six*



1918; Sisters, 1919; Harriet and the Piper, 1920; The Beloved Woman, 1921; Certain People of Importance, 1922; Butterfly, 1923; The Callahans and the Murphys, 1924; Noon, 1925; Little Ships, 1925; The Black Flemings, 1926; Hildegard, 1926; The Sea Gull, 1927; Barberry Bush, 1927; The Fun of Being a Mother, 1927; The Foolish Virgin, 1927; What Price Peace?; Beauty and the Beast; My Best Girl, 1924; Rose of the World; Lucretia Lombard, 1921; The Treasurer, 1913.

M. STRITTMATTER.

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ALFRED E. NOYES was born in Staffordshire, England, September 16, 1880. He studied at Exeter College, Oxford. As soon as he left College, he began to write poetry and to publish it in various English and American magazines. He delivered the Lowell Lectures at Yale University in 1913, on "The Sea in English Poetry," and in the same year the University honored him with the degree of Doctor of Laws. In 1914 Mr. Noyes was appointed to the Murray Foundation professorship of Modern English Literature at Princeton University, which position he resigned in 1923. While there, he also taught classes in the art of writing verse. When the World War started he changed from a pacifist to a propagandist, and applied his literary talents to further his political beliefs, but the results of his efforts along this line were not so good as propaganda and less than that as poetry. During 1916, he was attached to the British Foreign Office and in 1918 he was made a Commander of the Order of the British Empire. The University of Glasgow conferred the honorary degree of Doctor of Laws on him in 1927. He was received into the Church in 1928.

In his early work, he is a dreamer beautifully recounting his dreams to his eager listeners, in divers metrical forms and doing it so well, that they almost believe the dreams were theirs, not his. For so gorgeous are his descriptions, that it can be said, that he does not describe, but rather, brings to his reader the scene itself and the action there taking place. The joy, which was in his heart, bubbled forth in music that caused other hearts to vibrate in sympathy. Although he is most successful in writing stirring ballads, he has proved, nevertheless, that he is also "a shoemaker at his last" when writing fiction, not to mention poetical criticism, as in "Some Aspects of Modern Poetry." He has written chiefly on English themes, but far from limiting himself to them, he ranged up and down for others, bringing his own country into amicable acquaintance with the wide world.

Mr. Noyes holds that for modern poetry to amount to anything, it must follow the traditional ways of the poetry of earlier generations. Consequently, he has no regard for the nonsense put out by some of our contemporary 'poetasters,' but instead praises the poets of bygone days. Likewise he has no stomach for the critics, who laud the modern drivel, and so he rides with fixed lance at them, fully as fast as at the "poets" whose cause they champion. But listen to the way he puts it in one of his lectures in this country, "I suppose we are all very grateful that the sun shows little tendency to originality or eccentricity. It would be more than a little disturbing if instead of rising at its appointed time tomorrow, it were to repudiate its 'early Victorian' methods and rise at noon in three sections."

One Hundred Forty-seven



Lately he has come out as a philosopher in his "*The Torchbearers*," a blank verse epic of human progress. It is too soon to hazard a guess where it will be ranked by posterity, with "*Paradise Lost*" and "*The Ring and the Book*" or will be forgotten. But if the bard has been supplanted by the philosopher, Mr. Noyes has a great task ahead of him in making us wipe away our tears for the demise of his earlier self. Therefore as Brother Leo says, "His future development will be watched with interest."

Author: *The Loom of the Years*, 1902; *The Flower of Old Japan* (a tale in verse), 1903; *Poems*, 1904; *The Forest of Wild Thyme*, 1905; *Forty Singing Seamen*, 1907; *Drake* (an English epic), 1908; *William Morris* (Englishman of Letters), 1908; *Minstrelsy of the Scottish Border* (editor), 1908; *The Enchanted Island and Other Poems*, 1909; *Poems*, 1909; *Collected Poems*, vol. I, 1910; *Robin Hood*, 1912; *Tales of the Mermaid Tavern* (poetry), 1912; *The Wine Press* (a peasant soldier's viewpoint of war), 1913; *Rada* (a play), 1915; *A Salute from the Fleet*, 1915; *Walking Shadows* (short stories), 1917; *The New Morning*, 1918; *The Elfin Artist*, 1920; *Collected Poems*, vol. II, 1920; *Some Aspects of Modern Poetry*, 1924; *The Hidden Player*, 1924; *New Essays and American Impressions*, 1927; *Return of the Scarecrow* (fiction), 1928; *The Sun Cure*; *The Lord of Misrule*; *Sherwood*; *A Belgian Christmas Eve*; *The Golden Hynde*; *Open Boats* (fiction); *The Torchbearers*.

WILLIAM MACATEER.

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PATRICK O'CONNOR, S. S. C., (Senen), was born in Dublin, Ireland, in 1897. He received his early education from the Christian Brothers and matriculated at Belvidere College, Dublin.

In 1901 and 1903 he received his B. A. and M. A. degrees from the University of Ireland and was ordained in 1921. Shortly after his ordination he was sent to the house of his Society, St. Columbans, Nebraska, U. S. A. Since 1923 he has been Editor of the "Far East" and has contributed verses and stories to the Far East, Pagan Missions, The Ave Maria and The Irish Monthly. In 1928 he published "*Songs of Youth*" a reprint of verses already published in various magazines. A volume of humorous verses "*Nanky Poo*" by the same author is just off the press (1930). Many of his poems are inspired by his own love for the conversion of pagan lands and express the sweet music of a Celtic heart pulsing with love of Christ's kingdom.

ALBERT L. GLASS.

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Among the most distinguished of contemporaneous American poets is the REVEREND CHARLES LEO O'DONNELL, C. S. C. Born at Greenfield, Indiana, on November 15, 1884, he early heeded the call to a more perfect life, and entered the Holy Cross Seminary, Notre Dame, in 1899. He graduated with honors in 1906, and went to the Catholic University, Washington, D. C., to study theology. Here his brilliant scholastic attainments won for him the Doctorate of Philosophy in 1910.

During his school days Father O'Donnell manifested poetic talent of a high order. He was a regular contributor to the Notre Dame "Scholastic," and was appointed chief editor of the university's first annual, "The Dome." After his ordination he became assistant editor of the Ave Maria, a magazine of world-wide circulation devoted to the glory of the Mother of God.

When our country became involved in the World War, Father O'Donnell was one of the six members of Notre Dame's faculty chosen to serve as chaplains in the American Expeditionary Forces. He was awarded the Distinguished Service Cross by the Italian Government in 1917. After his return to America his Congregation entrusted him with the office of Provincial Superior, and in 1928 he became President of Notre Dame University, which position he still holds.

Father O'Donnell emphasizes quality, rather than quantity in his literary productions, and hence is not a prolific writer. In 1916 his first splendor collection of verse, "*The Dead Musician and Other Poems*," was given to the public. Six years later, in 1922, "*Cloister and Other Poems*" was published. After another interval of six years, in 1928, appeared his latest and best collection, "*A Rime of the Rood*," which is now being accorded the highest praise of the critics.

The secret of Father O'Donnell's power is his sublimity of thought coupled with his perfection of expression. His thought reveals his double vocation of priest and poet, and shows him to be one of the greatest of modern mystics. As for his expression, it is characterized by clearness, brevity, chiseled diction and a pleasing variety of form. His ability to bring a magnificent conception within the confines of a quatrain is well shown by his lines on Veronica's Veil:

Veronica, the twilight, comes apace
To meet her lord, the sun, who goes to die:
Behold, the wounded splendor of his face
Staining her veil of sky.

BROTHER BERNARD CUSKELLY, T. O. R.

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DR. THOMAS O'HAGAN was born of Irish parentage, in County Kerry, Ireland, on March 6, 1855. While he was still an infant the family moved into the wilderness of Bruce County, Canada, where he learned the two Gaelic tongues, Irish and Highland Scottish. He received his primary education in the country school of that district. At the age of fifteen he received a teacher's second-class certificate. After a classical course at St. Michael's College, Toronto, Dr. O'Hagan attended Ottawa University where he received his B. A. degree. For a number of years he followed the teacher's profession, but his scholarly interest again brought him to higher studies. In 1889 the degree of Ph. D. was conferred on him by Syracuse University. He then took post-graduate courses at Cornell, Chicago, and Wisconsin Universities, and while abroad he attended Louvain, Bonn, and Grenoble Universities where he specialized in Medieval History, Modern Languages and the Fine Arts. He received the honorary degree of Litt. D. from Laval University in 1914, LL. D.



from Notre Dame in 1917, and another Litt. D. from Ottawa in 1924. He is a member of the Author's Club of London and the Dante Society of Florence. He is a lecturer of note, and according to Dr. Pierce in his "Outlines of Canadian Literature" he is the foremost of Canadian Critics. He has travelled extensively and made a close study of languages and races. He speaks fluently many modern languages, and as he himself stated "I owe everything of value in my literary work to my faith and an Irish mother."

As an essayist and poet, Dr. O'Hagan stands in the first rank of Canadian authors. The first volume of Dr. O'Hagan's works consisted of poetry. He excels in the elegy and commemorative poems. His poems have a genuineness and simplicity of feeling which blended with the personality of the author, render them very popular. The ardent note of patriotism in his Canadian patriotic poems, the hectic days of the world war and the love of his ancestral country are the principal themes of his poems, some of which have been translated into French.

Dr. O'Hagan's writings in prose are chiefly essays which appeared in various magazines and were later collected into book form. He has a fine graceful literary style. His immense treasury of facts, of both time and place, collected from his extensive travels and studies play an important part in rendering first-hand glimpses of the scenes involved in the various treatises.

Author: Poetry: "*A Gate of Flowers; In Dreamland; Songs of the Settlement; In the Heart of the Meadow; Songs of Heroic Days; Collected Poems; The Tide of Love.*" Prose: "*Studies in Poetry; Canadian Essays; Essays-Literary, Critical and Historical; Chats by the Fireside; Essays on Catholic Life; With Staff and Scrip; The Genesis of Christian Art; Intimacies in Canadian Life and Letters; Father Morice; Dean Harris; Spain and Her Daughters.*"

Articles: *Catholic World; American Catholic Quarterly Review; Rosary Magazine; Mosher's Magazine; Canadian Magazine; Canadian Bookman; Poland; Magnificat; America; Catholic Educational Review; Stratford of Coventry, England.*

—EDWARD LYNCH.

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ERNEST JAMES OLDMEADOW was born October 31, 1867, at Chester, England. He was educated privately and later attended Kings School, Chester. Mr. Oldmeadow was the editor of the "Dome" from 1897 to 1900, and for four years, up to 1904, he was the music critic for "The Outlook." Since 1923, he has edited "The Tablet," the oldest Catholic paper printed in the British Empire. He was received into the Catholic Church in 1900.

The most popular and most interesting of Mr. Oldmeadow's works is his trilogy, composed of "*Coggin*," "*The Hare*," and "*Wildfang*." The story in the trilogy is the narrative of a young Anglican who is troubled with the doubts about his faith and his later conversion to Catholicism and his life after embracing the true faith. It is written with that sympathy that only one who has been through the same trials can express. The trilogy has been translated into many languages.

One Hundred Fifty



Author: *Lady Lohengrin*, 1896; *The Little Christian Year*, 1898; *Schumann*, 1905; *Chopin*, 1905; *North Sea Bubble*, 1905; *The Scoundrel*, 1907; *Great Musicians*, 1908; *Apollonious of Tyana* (collab.), 1908; *Aunt Maud*, 1908; *Antonio*, 1909; *A Babe Unknown*, 1911; *Home Cookery in Wartime*, 1915; *Coggin*, 1919; *The Hare, Wildfang*, 1920; *Miss Watts*, 1923.

WM. CONLEY.

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In Douth Castle, four miles above the town of Drogheda in Ireland, JOHN BOYLE O'REILLY, "The poet whose whole life was a poem," was born June 28, 1844. His education was acquired at the National School conducted by his father. He engaged in the work of printing at an early age, having been employed on the "Drogheda Argus" and the "Preston Guardian." He later enlisted in the British army and labored diligently in spreading the Fenian movement amongst his fellow countrymen of the army, in the hope that he would gain sufficient force to wrest the independence of his native land from the crushing sway of Britain. His plot was revealed and the leaders court-martialed. O'Reilly was sentenced to death but because of his extreme youth, the sentence was commuted to life imprisonment. He was forced to undergo the ignominious and well nigh unendurable hardships of the prisons of Millbank, Chatham, Bunbury and Dartmoor, there to associate with the most degraded of humankind. With the assistance of the Captain of an American whaling ship he escaped from the British prison in Australia, and reached this haven of refuge, penniless and unknown, in 1869. He secured newspaper work in Boston, and by the brilliance of his genius and ability, soon rose to a high position in the journalistic world. He became editor of the "Boston Pilot," a position he occupied until his death. In this capacity his magnanimity and self control were especially manifested. Called on constantly to deal with affairs of great moment, he usually handled them with a prudence and sagacity that evoked the admiration of his readers and critics. He championed the cause of all the oppressed, no matter what their creed or nationality might have been.

O'Reilly was considered one of the foremost lecturers of the day, and also gained considerable acclaim for his ability as a story writer. In his masterpiece "*Moondyne*," he reveals himself as the dreamer of an ideal social condition, in which Kindness was to be the only ruler. It is easy to understand how only one who had come through the ordeal of prison life unscathed, could have built the air-castle of reform in which the ex-convict Moondyne should be an all powerful but benignant autocrat.

O'Reilly was a poet of the truest mold, and in a day of such poetical satellites as Longfellow, Whittier, Lowell and Holmes, was acclaimed at his true worth. His poetry, produced for the most part under the stress of a very active life, shows a real inspiration of lyrical beauty.

O'Reilly passed away very suddenly on August 7, 1890,—a man of only forty-six years, just approaching the zenith of his fame. Catholic progress in America lost



DOM. ANSCAR VONIER, O. S. B.

DOM. BEDE CAMM, O. S. B.

CARDINAL LEPICIER, O. S. M.

FATHER CUTHBERT, O. S. F. C.

FATHER DOMINIC DEVAS, O. F. M.



one of its greatest leaders at the death of this man, who so admirably portrayed the spirit of his own poem:

“A kindly act is a kernel sown,
That will grow to a goodly tree,—
Shedding its fruit, when Time has flown
Down the gulf of eternity.”

Author: *Songs, Legends and Ballads; The Statues in the Block; Songs of the Southern Seas; In Bohemia; Moondyne; Athletics and Manly Sports; Collaborator in The King's Men.*

ENNIS CONNELLY.

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REV. JOHN HENRY O'ROURKE, S. J., was born in Newark, N. J., Sept. 14, 1856, and died in 1928. Educated by the Christian Brothers in parish schools, he studied at Fordham, N. Y., and in 1874 entered the Society of Jesus and was ordained at Woodstock, Md., August 28, 1888 by Cardinal Gibbons. He served his society as teacher, Master of Novices, Missioner and Retreat Master, and was appointed editor of the Messenger of the Sacred Heart and head of the Central Direction of the Apostleship of Prayer. With characteristic Celtic imagery and deep religious conviction he wrote his books, all religious treatises on the life of Christ.

Author: *The Fountains of the Savior; Journeys with Our Lord; Mountains of Myrrh; On the Hills with Our Lord; On Israel's Hills; Under the Sanctuary Lamp.*

JOHN GILMARY.

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EDITH COUES O'SHAUGHNESSY was born in Columbia, S. Carolina, and received her education in Notre Dame College, Maryland. On April 22, 1901, at Rome, Italy, she became the wife of Nelson O'Shaughnessy, diplomat, and accompanied him to the various embassies and legations where he represented the government of the United States. Mr. O'Shaughnessy's appointments carried them to Copenhagen, Berlin, St. Petersburg, Vienna, Bucharest and Mexico City. Traveling, together with the environment of the foreign civilization, lends colour to Mrs. O'Shaughnessy's writings as can well be seen from her book, "*Other Ways and Other Flesh*," a selection of the Catholic Book Club, which pictures life in the Austrian Tyrol.

Author: *Diplomat's Wife in Mexico, 1916; Diplomatic Days in Mexico, 1917; My Lorraine Journal, 1918; Alsace in Rust and Gold, 1919; Intimate Pages of Mexican History,* 1920; *Viennese Medley, 1924; Married Life, 1925.*

RICHARD E. BARRETT.

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Although imbued with an indomitable zeal for things Irish, SHAEMUS O'SHEEL, poet, editor and lecturer, is a typical New Yorker.

He was born in the great metropolis on September 19, 1886, and is a product of the local schools. He attended Columbia University for two years.

One Hundred Fifty-three



This versatile Irish-American has acted in turn as collaborator, preface writer of no small note, sub-librarian in the United States Senate, editor, organizer, fundraiser, advertising manager, publicity man, lecturer and in several other capacities requiring good judgment and unlimited imagination. In every field of endeavor in which he has interested himself, he has endeared himself to people in every walk of life. The dominant note of his career has been the continuous thread of intellectual interest in Irish affairs and his untiring ardor toward inculcating in Catholics and Catholic institutions generally an appreciation of the Irish heritage.

In 1908, O'Sheel established a magazine named "*MOODS*," but its quality was of such a high order that it lacked the necessary popular appeal which supports and determines the life of every periodical. Undismayed, however, he continued writing and considerable verse of an unusually high class came from his fluent pen between 1910 and 1915, including three volumes of poems, *The Blossomy Bough*, 1911; *The Dear Old Lady of Eighty-sixth Street*, a memoir, 1912, and *The Light Feet of Goats*, in which O'Sheel exhibits to perfection his peculiar gift of Celtic wit and expression. In addition, he has been a frequent contributor to many magazines and newspapers for over twenty-one years. The glowing-worded preface to *The Book of the Dance*, by Arnold Genthe, is one of O'Sheel's products, and the Supplementary Poems, incorporated with *Dreams and Images*, an anthology of Catholic Poets by Joyce Kilmer, were edited by O'Sheel. His latest book of selected verse "*Jealous of Dead Leaves*," (1928) ranks equally high with his best efforts.

JOHN D. J. BELL.

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ALEXANDER MARTIN O'SULLIVAN was born in 1830, in Bantry, County Cork, a small town situated in the outskirts of Cork City. He received his entire education in his native County. In 1850 he entered journalism and became assistant editor of the "Nation" eventually becoming the editor-in-chief and sole proprietor of the same paper which was the official organ of the Fenian Movement.

He visited the United States in 1857 and after returning to his native land devoted his great oratorical powers to Fenianism. He was imprisoned for his political views in 1868 and after his release started the "Weekly News", 1874, and in the same year became the Member for Louth. He was admitted to the Irish Bar at this time and to the English Bar in 1875.

His most popular books are intensely patriotic histories, "*The Story of Ireland*" and "*New Ireland*."

Having given his utmost endeavors to the cause of his native land and to the literary world, he died in 1884.

Author: *A Visit to the Wyoming Valley*; *Story of Ireland*; *New Ireland*.

JOSEPH T. NOLAN.

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CONDE BENOIST PALLAN, LL. D., was born in Saint Louis, Mo., December 5, 1858. Dr. Pallan attended the Jesuit Schools and made his college course at *One Hundred Fifty-four*



Georgetown University, receiving his Bachelor of Arts degree there in 1880. After taking a special course of study at St. Louis University, he received his doctorate in philosophy in 1885. Later he accepted the chair of philosophy at the same University, where he became widely known as a lecturer on philosophical, economic and literary subjects. For ten years he edited "Church Progress and the Catholic World." Dr. Pallen is well known as an encyclopedist, having been managing editor of the Catholic Encyclopedia as well as Catholic Revisory Editor of the new International Encyclopedia and the Encyclopedia Americana. His valuable aid along this line of work helped greatly in the publication of the Universal Knowledge and the New Catholic Dictionary, of which he was one of the editors. His book "*The Meaning of the Idylls of the King*," 1904, received a personal letter of congratulation and appreciation from Tennyson for his interpretation of the famous poem. Pope Leo XIII conferred upon him the medal Pro Ecclesia et Pontifice and Pope Pius XI made him a Knight of St. Gregory.

For thirty years, he contributed numerous articles to magazines and periodicals. As a lecturer, Dr. Pallen enriched the courses of the Champlain Summer School and Western Catholic Winter School. On May 26, 1929, death called Dr. Pallen and the Catholic literary field suffered the loss of one of its most prominent men.

Author: *The Philosophy of Literature*, 1897; *Epochs of Literature*, 1898; *What is Liberalism?*, 1899; *New Rubaiyat (poem)*, 1901; *The Death of Sir Lancelot, and Other Poems*, 1902; *Collected Poems*, 1915; *Education of Boys*, 1914; *Crucible Island*, 1918; *As Man to Man*, 1928; *Ghost House*, 1929; *The King's Coal*, 1929.

RICHARD E. BARRETT.

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MISS OLIVE KATHARINE PARR, the eldest daughter of Charles Chase Parr and descendant of the ancient Lancastershire Parr family from which arose Catherine Parr, who was Queen of England, was born at Harrow in 1874. Miss Parr received her early education at the Convent of the Holy Child Jesus in London.

She is a social worker of note, having been manager of the Children's Branch of the Crusade of Rescue from the time it was organized by Cardinal Vaughan until the Cardinal's death. Miss Parr has also been the Catholic representative on the Hampstead Charity organization Committee. In 1917, she founded the Crusade of White Knights and Ladies.

Miss Parr is the author of many novels which have been published under her own name or under her pen-name, BEATRICE CHASE. Her vast experience in the slums of London into which her social work led her, has given her a foundation for a literary work which is inestimable. Besides, the relief of the poor, suffering and ill-nourished has been her constant field of endeavor has not only afforded her the opportunity of a surpassing charity, but the contact with cases of this nature has redounded to the merit of her writings and to the huge benefit of her many readers.

One Hundred Fifty-five



Author: *Pearl, A Red-Handed Saint, A White-Handed Saint, Gorse Blossoms, Lady Agatha, Daily Praise, The Children's Cardinal, My Heaven in Devon, Through a Dartmoor Window, From Dartmoor, Lady Avis Trewithen, Tales of My Knights and Ladies, A Book of Answered Prayers, Back Slum Idylls, The Little Cardinal, White Knights of Dartmoor, The Dartmoor Window Again, A Dartmoor Galahad, The Heart of the Moor.*

MICHAEL J. BROWN.

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WILFRID PARSONS, S. J., the editor of "America," was born in Philadelphia, March 17, 1887. The schools of that city supplied Father Parsons with his early education and at St. Joseph's College, he completed his Freshman year of studies. He spent three years (1907 to 1910) at Louvain University, Belgium, studying philosophy and theology and upon returning to the United States, he taught at Boston College from 1910 to 1912 and later at Holy Cross College for two further years. From Worcester, he was sent to Woodstock College, where between 1915 and 1919, he merited his degrees of Bachelor and Master of Arts, completed his theological studies and was ordained to the Holy Priesthood. He attended the Gregorian University at Rome during 1919-1921, where he received the degree of Doctor of Divinity and became a Fellow of the University.

Father Parsons is the author of only one book, "*The Pope and Italy*," which was published in 1929 and contains an erudite and studious discussion of the Treaty and Concordat between the Pope and Italy. However, he is noted, by far, for the well-written and timely articles which have appeared in "America" since the second number, 1909. In 1925, he assumed the editorship of "America," the leading American Catholic weekly, and still continues to guide the destinies of that publication.

In his editorial comment and separate articles, Father Parsons has discussed questions respecting Catholic topics with evenness, lack of rancor and diplomacy, and, in certain cases such as that of the persecution of Catholics in Mexico, he gave out the truth of the situation, the actual facts of that terrible time and the need of an immediate remedy, and he was instrumental in arousing Catholic opinion to a high pitch when otherwise the real sufferings of our co-religionists below the Rio Grande would never have been known, for the secular press was curiously gagged, gave out distorted stories and many times, actually contained contradictions in the same issues.

Author: *The Pope and Italy.*

PATRICK CLERKIN.

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ROGER PATER (Dom Gilbert Roger Hudleston, O. S. B.), was born on December 27, 1874, at Huston John, Penrith, Cumberland, England. After his graduation in 1891 from Wellington College, Berks, he entered Keble College, Oxford, as a law student, and was graduated in 1895. In 1896 Dom Hudleston was received into the Catholic Church from the Church of England. After his conversion



he entered the Benedictine Order and was professed in 1899. He pursued his theological course at the Collegio de Sant Anselmo in Rome and was ordained to the priesthood in 1904. Dom Hudleston taught at Downside College, Bath, from 1902 to 1916 and was then appointed Headmaster at the Ealing Priory School in London. At the outbreak of the World War he entered the British army as a field chaplain, serving in Salonika and the Russian Caucasus. After the signing of the Armistice he was again appointed professor of Downside College and at the present time he is located at Little Malvern in the Diocese of Birmingham, England. Dom Hudleston has contributed numerous articles to the Catholic Encyclopedia, the Downside Review and various other periodicals.

The editing of the "*Confessions of St. Augustine*" is regarded as Dom Hudleston's most important work, but the fictional volume entitled "*Mystic Voices*" is his most popular work.

Author: "*A Guide to the Church of St. Gregory the Great*, 1905; *The Duty of Prayer (Why Must I Pray)*, 1915; *God's Will and Ours in Happiness, Suffering and Death*, 1917; *Mystic Voices*, 1923; *My Cousin Philip*, 1924."

General Editor of The Orchard Books, a series of Spiritual Classics which include the following volumes with notes by Dom Hudleston: "*The Imitation of Christ*, 1925; *Certain Godly and Devout Prayers*, 1925; *The Blind Obedience of An Humble Penitent*, *The Best Cure for Scruples*, 1926; *A Mirror for Monks*, 1926; *The New Testament of Jesus Christ*, 1926; *Revelations of Divine Love*, 1927; *The Little Flowers of St. Francis of Assisi*, 1927; *The Confessions of St. Augustine*, 1927."

E. LYNCH.

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COVENTRY KEARSEY DEIGHTON PATMORE, one of the major poets of the nineteenth century despite his small number of works, was born at Woodford, Essex, July 23, 1823. He received private instruction for his early schooling, but later went to some of the leading universities of England, where he specialized in science. Being discontented in this field he turned to literature for which he seemed to have a natural aptitude. His father was a writer of no little fame and ability. With the death of his father and sudden financial reverses, his progress in the literary fields was temporarily hampered. In 1847 he became assistant librarian in the British Museum but because of ill health he was forced to resign.

He married in his early twenties, the daughter of a non-conformist clergyman, Emily Augusta Andrews; after ten years of marital happiness he was deprived by death of his "Angel" wife the heroine of "*The Angel in the House*" and the one who inspired him to write this dramatic love tale. His first poems appeared in 1839 and received recognition from the famous writers of his day. In direct antithesis to "*The Angel*" appeared "*The Unknown Eros*" which is coupled with melancholy and gloom. It was shortly after this that he was converted to Catholicism. His books "*Faithful Forever*" and "*The Victories of Love*" appeared in quick succession, followed by "*Betrothal*" and "*Espousals*." He then remarried, this time Miss Biles who was also



a Catholic and they settled in Sussex: but he seemed to be of the wandering class because after the death of his second wife he went to Hastings. During his last years while in profound meditation he published "*The Rod, the Root and the Flower*" treating of religious subjects with the tinge of mysticism. He was in touch with the Pre Raphaelites and contributed to their organ "The Germ" for which he was highly commended. It was his unique lot to be at first a most popular and later the least popular of poets, nevertheless some of his works are ranked as classics by some students. He is best remembered by "The Angel in the House" an exquisite presentation of domestic love in all its sacredness and tenderness.

His most constant themes are women and love in their pure existence and he portrays both in the superlative degree of perfection. He passed into God's keeping November 26, 1896, much bereaved by all who knew him.

JOHN BURNS.

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PADRAIC H. PEARSE, poet and martyr for Ireland's freedom, was born in 1879 in Dublin. His father was an English sculptor and his mother was Irish. At an early age he founded the New Ireland Literary Society and published his addresses in "Three Essays on Gaelic Topics." He graduated from the Royal University and lectured in Gaelic at the Catholic University. He was the editor of the organ of the Gaelic League "The Sword of Light." He learned the Irish language from the peasants who spoke it exclusively and became quite fluent in that tongue. He founded two bi-lingual schools, St. Erda's for boys and St. Ita's for girls. His educational system was founded on religious principles. It was at these schools, among the teachers who later became the leaders of the Cause, that the Irish Republic was founded.

He produced a Passion play in 1911 at the Abbey Theatre in Dublin. He published a book of verse "*Songs of Slumber and Sorrow*" in Gaelic. He also began an anthology of Irish verse with translations of his own. At one time he visited the United States to collect funds for his schools. Afterwards Pearse gave his heart and soul to the Irish cause and on May 3, 1916, he paid the death penalty for his part in the Easter Uprising.

Although Pearse was more a patriot than a poet, yet what little he has written will long be remembered. One of his poems "*Ideal*," is conceded to be a masterpiece by all critics. The London Times has praised the man and his works in the following lines:

"The literature left by Pearse is not the literature of a coward or a mean man. It bespeaks him as one of those rare people who live dedicated lives and are so aflame with spiritual passion and the glory of the vision, that they care nothing what happens to their bodies or their names."

BROTHER TIMOTHY, T. O. R.



CHARLES PHILLIPS, poet, writer, educator, was born November 20, 1880 at New Richmond, Wisconsin. Completing his primary education in the public schools of New Richmond, he entered De La Salle College, Toronto, Canada. In 1914 St. Mary's College, Oakland, California, honored him with a Master of Arts Degree. As a journalist, he has been associated with the "Northwestern Chronicle," St. Paul; "The New Century," Washington; "Republican Voice," New Richmond; "The Monitor," San Francisco, besides writing numerous articles for such periodicals as "The Commonweal, World, America, Current History, Ave Maria and the Ecclesiastical Review." During the late war, Mr. Phillips served as a secretary with the Knights of Columbus and the American Red Cross in France and Germany, later following the Red Cross on relief work in Poland and Russia. After his return to the States, he represented the National Catholic Welfare Council as special investigator in Mexico. Since 1924, Mr. Phillips has held the chair of English at Notre Dame University.

Among his writings "*The New Poland*," seems to be the most important, while "*The Doctor's Wooing*" holds the greatest popularity of his novels.

Author: "*Back Home*, 1911; *Tarcisius*, 1917; *A Buccaneer of Christ*, 1918; *A Saint for Soldiers*, 1918; *The New Poland*, 1923; *The Teacher's Year*, 1924; *The Doctor's Wooing*, 1926; *High In Her Tower*, 1927; *The Early Lincoln* (in Press).

EDWARD LEOPOLD GROSS.

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JOSEPH PLUNKETT, poet and patriot, was born in Dublin in 1877, the son of Count Plunkett, who belonged to the saintly family of the Blessed Oliver Plunkett. Having completed his early education in the national schools, he entered Belvedere College and finished his philosophy in the Catholic University of his native city. Here he was brought into touch with Thomas MacDonough and from him imbibed his great love for Ireland and things literary. He assisted MacDonough in editing the Irish Review.

Despite ill health he dedicated himself to writing and published "*The Circle and the Sword*" in 1913, a book of verse which he dedicated to his teacher and friend, Thomas MacDonough. He also wrote "*I See His Blood Upon the Rose*;" "*White Dove of the Wild Dark Eyes*," "*The Star Sang in God's Garden*," and other poems. He was an accomplished linguist and his literary productions display that mysticism so typical of the ancient Gael. His all-consuming passion was Ireland, and when the Sinn Fein movement was organized to fight for his country's freedom he threw himself into the work with characteristic enthusiasm.

Arrested with his fellow patriots after the Easter Uprising in Dublin, he was married in prison to the sister of MacDonough's wife by Father Albert, and his bride became his widow as the shots rang out that cut down this young life. He died at the age of twenty nine, and his last words were: "For the honor of God and the glory of Ireland."

JOSEPH T. NOLAN.

One Hundred Fifty-nine



Two periods in England's history, that of Queen Elizabeth, "Good Queen Bess" and that of Mary Queen of Scots, "Bloody Mary" are often misrepresented at the Catholic's expense. The need for Catholic historians of merit to defend the Church of these periods by giving the true historical account of persons and events has ever been apparent. Amongst these able sons of the Church who have filled this great need are: Wingard, Cardinal Gasquet and JOHN HUNGERFORD POLLEN, S. J., the last who though he does not perhaps merit in some respects to be compared to the other two eminent authors, yet, by his detailed representation of the period under discussion has rendered invaluable service to the Church. Father Pollen was born in England in 1858, and died there April 28, 1925. He received his education at the Oratory School, England, and then entered the Society of Jesus in 1887, in which order he was ordained in 1891.

The particular field of literature in which he wrote deals with historical facts of the English Martyrs. So well did he write in this field that in 1899 he was made vice-postulator of their cause. He reproduces in his writings the hardships and sacrifices of the English Catholics for their faith during the time of oppression. Besides these important contributions to Catholic literature he rendered important service by contributing to the Catholic Encyclopedia and to current Catholic periodicals.

Author: *Acts of the English Martyrs; The English Catholics in the Reign of Queen Elizabeth; Papal Negotiations with Mary Queen of Scots; Philip Earl of Arundel; Father Parson's Memoirs; Documents Relative to English Martyrs; Life and Letters of Father Morris, S. J.; Life of St. Ignatius.*

JOHN McHALE.

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REV. HUGH POPE, O. P., was born August 6, 1869. Upon completing his studies at the Oratory School, Birmingham, England, Father Pope studied medicine for three years. Abandoning the medical profession, he entered the Dominican Novitiate in 1891 and was ordained to the priesthood in 1896. Pursuing a special study of the Scriptures at Louvain, he received the Licentiate of Theology from that University in 1898. After his return from the Continent, he was appointed a professor at Hawkesyard, Rugeley, a position he held until his order sent him to Rome to study Scripture. The same year, he was awarded his Licentiate in Scripture and two years later became a Master of Theology. At the Angelico College, Rome, he taught the New Testament Exegesis for five years. Returning to England, he took up his duties as Prior of the Dominican Novitiate, Woodchester. In 1920 he became Regent of the Dominican House of Studies at Hawksyard.

Father Pope's principal work is "*The Catholic Student Aids to the Bible*" (3 vols.) These volumes are very complete and prove to be of great assistance to students, priests, teachers and for Catholic writers and readers in general.

Father Pope has made numerous translations and written many papers for theological and biblical reviews.



Author: *The Life of Father Thomas Burke, O. P.*, 1895; *The Date of Deuteronomy*, 1909; *The Catholic Church and the Bible*, 1928.

LLOYD THOMAS BLUE.

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JAMES RYDER RANDALL, journalist and poet was born in Baltimore, Md., January 1, 1839. Educated at Georgetown University, he left before graduation and travelled in South America and the West Indies; and on his return to this country he accepted the chair of English Literature in Poydras College, Louisiana. After the Civil War he took up journalism. He was Editor-in-chief of the *Constitutionalist* (Augusta, Ga.) in 1866 and later was on the staff of the *Baltimore American*. He died Jan. 15, 1908 in Augusta, Ga. Mr. Randall is principally known for his poem "*Maryland, My Maryland*." Theodore Maynard says that "this is undoubtedly the finest poem of its kind ever written in America." His "*Battle Hymn of the Confederacy*" won for him the title "Poet Laureate of the Lost Cause."

The State of Maryland at the outbreak of the Civil War was divided in its sympathies. In 1861 the Sixth Massachusetts Volunteers passed through Baltimore enroute to Washington. They were attacked by a mob and in the melee an intimate friend of Randall was wounded. When the report of this affair reached him in New Orleans, his sympathies were aroused and he wrote what proved to be his masterpiece. It was printed in the "*Sunday Delta*" of New Orleans, April 26, 1861, and was put to music first by Miss Jennie Cary of Baltimore and later by a German musician. His later poems "*Magdalen*" and "*Why the Robin's Breast is Red*" are characterized by deep religious fervor.

WILLIAM MACATEER.

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Loyalty to her state and to the Southern Confederacy, for which her father laid down his life in supreme sacrifice at the first battle of Manassas, was one of the characteristics which dominated the life of Mrs. Frances Christine Fisher Tiernan, better known as CHRISTIAN REID, the pseudonym under which she gave to the American public some of the finest stories of Catholic life and Catholic practices.

Born at Salisbury, North Carolina, on July 5, 1846, Mrs. Tiernan was the daughter of Colonel Frederick Fisher, an Episcopalian, and Elizabeth Clarissa Caldwell Fisher, a Catholic, both of whom were proud of their southern birth and southern ideals. These traits they so inculcated in their daughter that her impassioned presentation, *Under the Southern Cross*, a civil war drama which sets forth the views of the South on the constitutional right of secession, has enshrined her name in the hearts of all those who live 'neath the Mason-Dixon Line.

Christian Reid's first literary endeavor was *Valerie Aylmer* which was published in 1870, and, with it, began an enviable career of fifty years in literature. In her novel, *The Land of the Sky*, she immortalized the western part of North Carolina and to her is attributed the development of the mountainous country of that state.



CATHOLIC WRITERS OF FICTION

REV. OWEN FRANCIS DUDLEY

FRANK H. SPEARMAN

COMPTON MACKENZIE

MONTGOMERY CARMICHAEL

WILLIAM HEYLIGER



Although not always a Catholic, she was received into the Catholic Church early in life by the late Cardinal Gibbons, who was at that time Vicar Apostolic of North Carolina. The zeal she showed in the practice of her religion is reflected throughout more than forty well-written and artistically-constructed novels and her ardent faith caused her to be largely instrumental in the erection of the Church of the Sacred Heart in Salisbury.

She married James Marquis Tiernan in 1887. His business took him to Mexico. She accompanied him and remained with him until he died there in 1898. Her new surroundings found a vent in her writings and the novel, *The Land of the Sun*, which she published in 1894, impresses as one of her most interesting tales. Upon the death of her husband, she returned to her native Salisbury, and again her writings and her personality attracted thousands to whom she has endeared herself by such remarkable stories as *A Light of Vision* and *The Coin of Sacrifice*.

The University of Notre Dame honored her with the Laetare Medal in 1909 for her efforts in the field of literature. Mrs. Tiernan died on March 24, 1920, in Salisbury.

Author: *Carmelia; A Daughter of Bohemia; Morton House; Weighed in the Balance; The Sacred Bequest; Noel; Philip's Restitution; The Light of Vision; Heart of Steel; The Picture Lady of Las Cruces; A Question of Honor; Under the Southern Cross; The Coin of Sacrifice; Valerie Aylmer; Armine; Cast for Fortune; The Wargrave Trust; The Land of the Sky; The Little Maid of Arcady.*

JOHN D. J. BELL.

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One of the best writers of the present day in that delightful form of literature, the essay, is AGNES REPPLIER. Her familiarity with the best writing of past ages, enables her to take it, and embroider it with wit and imagination. Too much praise can not be given to her essays, and though some may object that at times she seems to waste her erudition on trivial subjects, yet this is the peculiar privilege of the essayist, who takes, as did Lamb, the picayune things of life and clothes them in a cloak of beauty. Her essays accomplish what they are intended to do, namely to entertain, and no more is required. Yet Miss Repplier is capable of higher things, for during the war she did much by her pen to make men take a saner view of that great struggle and in these post-war times she has, according to one critic, pricked the bubbles of the popular fads which followed the war.

Miss Repplier was born of French extraction in Philadelphia, April 1, 1858. Her early education was received at the Sacred Heart Convent, in Torresdale, Pa. The University of Pennsylvania, Yale and Columbia have conferred degrees upon her. In 1911 she was awarded the Laetare Medal by Notre Dame for her work for Catholic letters. One of her most recent works is "*Pere Marquette*." Other books she has written are: *Books and Men; Points of View; Essays in Miniature; Essays in Idleness; In the Dozy Hours; Varia; Philadelphia, the Place and the People;*

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The Fireside Sphinx; Compromises; A Happy Half Century; Americans and Others; The Cat; Counter Currents; Points of Friction; Under Dispute; The Promise of the Bell.

An example of her style is "*Essays in Idleness*"—a collection of essays on poets, leisure, words, letters and other persons and things, replete with allusions to the literature of all nations. An essay in this little book on 'Agrippina,' the author's cat, was later elaborated into a book. "*The Fireside Sphinx*"—probably the last word on felines, tracing their history down the ages; another work, "*The Cat*," is a cat anthology. Miss Repplier probably acquired her interesting style from her early verse, her first medium of expression. One poem of hers is particularly noteworthy, "*Le Repos en Egypte. The Sphinx*," a transcript of the thoughts of the age-old Sphinx as the Holy Family rest at its feet, concluding with the line:

"On my breast of stone, rested the Crucified."

But it is as an essayist that Agnes Repplier is best known. Her works are studded with brilliant flashes of wit, for example her characterization of Jeffreys as the "umpire of games whose rules he never knew!" Catholic letters may well be proud of this gifted writer who deserves to be ranked with that great galaxy of essayists which include Montaigne, Lamb, Lowell, and Thoreau.

JOHN J. KENNY.

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LADISLAS STANISLAS REYMONT was born of Polish peasant stock in 1868 in Russian Poland. Before entering upon his literary endeavors, Ladislav Reymont had been a farmer, actor and railroad worker. He entered the monastery of the Paulist Fathers in Chevstohova, but after a few months he left there to lead again the life of a farmer. He began his literary career in 1894 when he published his first short story "*Death*." He has written some twenty-eight volumes of short stories and novels, many of which have been translated into English and other languages.

His most famous work "*The Peasants*" was awarded the Noble Prize for Literature by the Swedish Academy at Stockholm. This work comprises four volumes named after the four seasons of the year and gives in detail an intimate glimpse into the customs and phases of Polish life in and around a small village of Poland.

Author: *Death*, 1894; *The Comedienne*, 1896; *The Peasants*.

M. POLCHA.

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REV. JOSEPH RICKABY, S. J., was born November 20, 1845, in London, England. Educated at Stonyhurst and Oxford, he received the degree B. Sc. from Oxford, and the University of London conferred on him the Master's degree. He was ordained September 23, 1877 and professed in the Society of Jesus, February 2, 1881. He taught at Stonyhurst, occupying the chairs of Latin, Greek and Moral Philosophy. Father Rickaby has during a long and active life contributed much to the better understanding among English speaking scholars of the philosophy of St. Thomas. His books in the Stonyhurst Series are among the most comprehensive



texts on philosophy in our language. He has also written in clear and simple language of the great Augustine. Few living writers today can equal this venerable Jesuit in scholarly achievement. He has for the past sixty years, been a regular contributor to "The Month."

Author: *Ye Are Christ's; Moral Philosophy; St. Augustine's City of God; An Old Man's Jottings; Studies on God and His Creatures; Development; Aquinas Ethicus; Free Will and Four English Philosophers; First Principles of Knowledge; General Metaphysics; Political and Moral Essays; The Manichees as St. Augustine Saw Them.*

W. S. MCALEER.

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JAMES JEFFREY ROCHE was born in Queen's County, Ireland, May 31, 1847. He came to the United States in 1866, and secured newspaper work in Boston. He became editor of "The Boston Pilot," a position he held until his death. In addition to his journalistic endeavors Mr. Roche was an author and a poet. "*Songs and Satires*" was published in 1886, and constitutes the sum of his greatest poetical works. "*Her Majesty the King*" followed three years later. Mr. Roche himself says, "This volume, containing the surprising adventures of the good Kayenna and the marvelous wisdom of Shacabac, the wayfarer, needeth no apology. Its merits are as many as its words." This work is decidedly humorous, the reviewers agreeing that "there is a laugh on every page."

Mr. Roche's greatest work is his biography of John Boyle O'Reilly, his personal friend and associate on the staff of the Boston Pilot.

Author: *Songs and Satires, 1886; Biography of John Boyle O'Reilly; Ballads of the Blue Water.*

ENNIS CONNELLY.

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JOHN JEROME ROONEY, writer of verse, was born at Binghampton, N. Y., March 19, 1866, and educated at Mt. St. Mary's College, Md., from which he graduated in 1884 at the head of his class. He received his A. M. in 1886, and the degree of LL. D. in 1908. In his early years Mr. Rooney was a journalist and served for five years on the staff of the Philadelphia Record. Later he moved to New York, where he became a most successful member of the Bar and in 1903 became presiding judge of the Court of Claims of the State of New York. For the past ten years he has been Special Counsel of the city of New York.

Mr. Rooney achieved success in the literary world during the war between Spain and America. At this time he wrote a series of poems, the most important of which was "*The Men Behind the Guns*," and which was the origin of that expression. Those of minor importance are the following: "*Hobson of Santiago*;" "*Victor Blue*;" "*McElrath of Malate*;" "*John Nicholas of Apartansburg*;" and "*Apples Trinkey the Waterboy*." All of these were received by the public with great enthusiasm, and they were later published in book form under the title of his first

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poem, "*The Men Behind the Guns.*" Rooney's patriotic spirit is further exemplified in a later composition "*The Little Star in the Window,*" which is an interpretation of the service flag in the World War.

Not the least among his writing achievements is the poem "*Right Makes Might*" which contains such a world of truth, such worth of Christian thought and appeal that it was later adopted as the official hymn of the city of New York. Besides his poetry, which may be found in most anthologies of American verse, Mr. Rooney has written many articles on International Law and on the Tariff and other economic subjects.

VINCENT A. LUTHER.

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REV. JOHN ELLIOT ROSS, PH. D., D. D., lecturer, writer and teacher, was born in Baltimore, Maryland, on March 14, 1844., the son of John and Cecelia Elliot Ross.

Upon completion of his early school training, he entered Loyola College, Baltimore, and graduated from there with the degree of Bachelor of Arts in 1902. In 1908, he received the degree of Master of Arts from George Washington University. A year later he entered the Paulist House of Studies at the Catholic University where the doctorate in Philosophy was conferred upon him in 1912. He was ordained in 1912 and was sent to Rome the following year. After successfully completing his studies at the Papal University, he received the Doctorate of Theology.

Returning to America, he was assigned to St. Mary's Church in Chicago. A few years later, he was appointed pastor of St. Austin's Church, Austin, Texas, and in 1921, was sent to the College of Our Lady of the Lake, San Antonio, as lecturer on Social Ethics. Three years later, he was transferred to the Catholic University to fill the chair of the professorship in Moral Theology.

Perhaps his best known work is *Christian Ethics, The Book of Right Living*, which was published in 1918. It was Father Ross's aim to enlighten and instruct all those who are not familiar with the Latin tongue by giving a brief and clear outline of the system of ethics as taught in our Catholic colleges and universities.

Father Ross has been a contributor to numerous periodicals and reviews both in this country and abroad on diverse subjects, as well as lecturer on religious education at Teacher's College, Columbia University.

Author: *Consumers and Wage Earners, Sanctity and Social Service, The Right To Work, Christian Ethics, Innocence and Ignorance, Five Minute Sermons, Indulgences as a Social Factor in the Middle Ages.*

JOSEPH H. EASLY.

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REV. MATTHEW RUSSELL, S. J., was born on July 13, 1834, at Newry County Down, Ireland. He was a brother of Lord Russell of Killowen, the Chief Justice of Ireland. Father Russell received his education at Maynooth College and later entered the Society of Jesus. In July of 1873 he founded the "Irish Monthly"



under the title of "Catholic Ireland." He remained on the staff of the Irish Monthly in the capacity of editor for over thrity-eight years (1873-1911). Father Russell died on September 12th, 1912.

Author: *Behold thy Mother; Anthology of St. Joseph; At Home Near the Altar; Communion Day; Jesus Is Waiting; Moments Before the Tabernacle; Blessed John Endes; A Soggarth's Sacred Verse; Idyls of Killowen; Vespers and Compline; Poems; Close to the Altar Rails.*

E. LYNCH.

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REV. ABRAM JOSEPH RYAN, the Poet-Priest of the South, was born in Norfolk, Va., August 15, 1839 of Irish parentage. Entering the Lazarists he was ordained priest just prior to the Civil War during which he served as chaplain in the Confederate army. After the war he left the Lazarists and served as a secular priest, dying at Louisville, Ky., April 22, 1886. His absorbing love for the cause of the South inspired one of his best poems, "*The Conquered Banner*" which won the heart of the southland and was read or sung in every southern home. Fr. Ryan was editor of "The Star" and later founded "The Banner of the South" in Augusta, Ga. The love of the South for this sweet singer of her songs of love and peace and war opened the hearts of Americans above the Mason and Dixon line. Father Ryan lectured in several Northern cities. He was a brilliant speaker. His "*Poems, Patriotic, Religious and Miscellaneous*" has reached its twenty-fourth edition. Sheran writes of him: "Although many of his poems lack finish, yet the real poetic fire and true poetic inspiration are here. Shall we add his name to the small number of literary Immortals produced by America? If we do so several million voices south of Mason and Dixon's line will acclaim the act: and the gracious North will say, Amen." His "*Song of the Mystic*" gushes clear as a mountain spring from the Celtic heart of this priest and singing rushes on, quickening the soul to new and better life as it walks with him "down the Valley of Silence."

W. S. MCALEER.

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REV. JOHN AUGUSTINE RYAN, D. D., LL. D., one of North America's foremost moral theologians and sociologists, was born in Dakota County, Minn., on May 25, 1869. His early education was received at the district schools of Dakota County. His high school course was made at the Christian Brothers High School at St. Paul, Minnesota. He pursued his preparatory ecclesiastical course at St. Thomas College in St. Paul, Minnesota. In 1894, the scholarly youth entered St. Paul Seminary at St. Paul, Minnesota, where he remained until his ordination to the priesthood in 1898. For a period of four years after his ordination, the young priest pursued a post-graduate course at the Catholic University of America in Washington, D. C. After completing this special course, he returned to St. Paul Seminary, to teach Moral Theology. Later, he was also made professor of ethics and economics at the Seminary. The degree of Doctor of Divinity was conferred upon him by the Catholic University

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in 1906. In 1915, he relinquished his duties at St. Paul Seminary, to become professor of political science at the Catholic University. The renowned moralist was appointed to the professorate of moral theology and industrial ethics at the University in 1916. From 1915 until 1923, he also taught economics at Trinity College in Washington, D. C. He was again given a professorship at Trinity College in 1925; this time serving as political science professor. This indefatigable man has also taught ethics at the National Catholic School of Social Service since 1922. His marked ability in the various sacred and social sciences led to his appointment as director of the Social Action Department of the National Catholic Welfare Conference, a position which he has held since 1920. The zealous priest was honored with the degrees of Doctor of Laws by the University of Notre Dame in 1917, and Seton Hall College in 1923.

Despite the many tasks incumbent upon the occupant of the chairs of moral theology and industrial ethics at the Catholic University, as well as those of his other offices, he always finds time to write upon that subject for which he is a champion, social justice. Of his numerous writings the one entitled "*Distributive Justice*," revised in 1927, has captivated the minds of many sound thinking sociologists and economists. This volume is characteristic of its just and fearless author, because nowhere in its pages can there be found a substitution of policy for principle. It gained such widespread popularity, that it was translated into the French and Japanese languages. The work is devoted, not to the question of a man's wealth, but to his natural right to an income, whether he be a capitalist, landowner, or laborer. It is a purely philosophical and scientific exposition of natural justice.

Among the more notable of his other works are: *A Living Wage, Its Ethical and Economic Aspects*, revised and abridged in 1920; *Francisco Ferrer*; *Alleged Socialism of the Church Fathers*; *The Church and Socialism and Other Essays*; *Social Reconstruction*; *Declining Liberty and Other Papers* and *The Catholic Church and the Citizen*. He was a co-editor of the *Industrial Relations and the Churches*, which the American Academy of Political and Social Science published. He collaborated with Father J. S. Husslein, S. J., in the writing of "*The Church and Labor*," a volume of the well known Catholic Action series. The great work of the above series, of which he was joint author with Father M. F. X. Millar, S. J., is *The State and the Church*. He also wrote *Socialisms Promise or Menace*, in 1914. Besides being an author of books, he is a contributor to the Catholic papers and magazines of the nation. His articles on Moral, social and political questions are not infrequently published by the secular press.

BROTHER REGIS O'BREIN.

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ANNA TERESA SADLIER was born at Montreal in 1854. Her father was a well-known publisher and her mother, Mary Anne Sadlier, a famous Catholic novelist.

She began her literary career at the age of eighteen, and has since produced more than forty novels and innumerable short stories, in addition to contributions to nearly every Catholic magazine and review in the United States and Canada.

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The College of Mount St. Vincent conferred an honorary degree of Doctor of Literature upon Miss Sadlier in 1922.

Author: *Wayward Winifred, Pauline Archer, The Pilkington Heir, Gerald De Lacey's Daughter, The Mystery of Hornby Hall, The Silence of Sebastian, Names That Live, Phileas Fox, The Red Inn of St. Lyphar, The Lost Jewell of the Mortimers, The Man From Nowhere, Gems of Catholic Thought, Women of Catholicity, Master Gerard, Arabella, Cousin Wilhelmina, The Brentwoods, Sayings of Eminent Authors.*

H. PENDER.

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MRS. JAMES SADLIER (Mary A. Madden), is numbered among the first of our faith to produce literature in this country. She was born Dec. 30, 1820, at Cootehill, County Cavan, Ireland. Her first literary works were published before she had reached the age of twenty, in a London magazine, "The Belle Assemblee." In 1844 she came to Montreal and two years later married James Sadlier, the publisher. She spent much of her time in Montreal where her husband conducted his business and it was there that their daughter, Anna Teresa Sadlier, also a writer was born.

Mrs. Sadlier had a long literary career; she edited for a time the New York "Tablet," where she was associated with Orestas Brownson, the famous Catholic writer. In 1895 she was awarded the 'Laetare Medal' by Notre Dame. Her works were written for and about the Irish American Catholics who at that time were, after their immigration, adjusting themselves to a new environment. Her books including fiction and translations number about sixty and were immensely popular at that time, and did much to remove some of the bigotry of those days. Some of her stories have Irish themes while others have a sociological interest. Her story "*Aunt Honor's Keepsake*" a story of destitute children led to the founding of the Catholic Protectors. Mrs. Sadlier died in Montreal, April 5, 1903.

Author: *The Confederate Chieftains; Blakes and Flanagans; Old and New; The Hermit of the Rock; Bessie Conway; Maureen Dliu; New Lights or life in Galway; Confessions of an Apostate; Elinor Preston; MacCarthy More; Daughter of Tyrconnell; Old House by the Boyne; Heiress of Kilorgan; Red Hand of Ulster; Con O'Regan; Willy Burke; Alice Riordon; Fate of Father Sheely; Agnes of Braunsberg; Stories of the Promises (in coll. with her daughter); A Catechism of Sacred History; A Young Ladies' Reader; Purgatory; Doctrinal, Historical and Poetical;* also many translations.

BROTHER JAMES.

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DR. CHARLES HENRY SCHULTZ, a noted educator, lecturer and writer, was born in Philadelphia, Pa., June 2, 1856. Owing to ill health his early education was given at home by private tutors. At the age of twenty-one he entered Racine College, Racine, Wis., but withdrew in his junior year to enter General Theological Seminary, New York City, to prepare for the ministry of the Episcopal church. He was

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ordained in 1887, and was appointed rector of St. Luke's Church at Racine. For some time he was professor of homiletics and exegesis at Nashotah Seminary. While Rector of a parish in Milwaukee, Wisconsin, he made the acquaintance of Rev. H. W. Otting, S. J., who instructed him in the Faith, and he was conditionally baptized in the Church of the Gesu, January 31, 1904.

After his conversion Dr. Schultz devoted his education and experience to the training of youth. For two years he was a master in the Newman School, Lakewood, New Jersey, in 1908 with the Approbation of the Holy Father; Pius X, he founded Carlton Academy, Summit, New Jersey, a preparatory school for boys, which school he conducted successfully for ten years. After this for six years he was associated with St. John's Atonement College, Garrison, N. Y., and finally, in 1923, he became professor of Sociology, English and History at St. Francis College, Loretto, Pa. At the present time, due to an impairment of voice, he is devoting all his time to writing.

As an educator Dr. Schultz stressed the importance of correlation of subjects in the Liberal Arts course for achieving the harmonious development of the student. With this end in view he prepared extensive outlines of subjects he taught, as "*Epochs of English Literary History*," "*The Rhetorical Art of the Short Story*," "*Brief Prellections in the Philosophy of History*," "*Prellections in Christian Sociology*," "*Brief Studies in Poetics*," etc. These outlines were found so valuable, especially by those pursuing private studies, that, in addition to his duties at St. Francis College, he was employed by Pennsylvania State College to give extension courses.

Dr. Schultz gave special attention to the art of oratory, and prepared several manuals on this subject for the guidance of students. The best known of these is "*Sacred Eloquence*," a guide book for seminarians. Perhaps his most valuable contribution to the literature on eloquence is his clear exposition of the uniformity of plan underlying classic models, and the adaptability of this plan for presenting modern themes.

In addition to his other writings Dr. Schultz composed many excellent monographs on Dante. He has in course of preparation a series of essays on Dante, which are after the manner of Lamb's Tales from Shakespeare, and which are sure to interest all lovers of this great set of all poets.

BROTHER WILLIAM HAGERTY, T. O. R.

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REV. MARTIN J. SCOTT, S. J., author and professor, was born in New York City, Oct. 16, 1865. He matriculated at Holy Cross College, and received his Bachelor of Arts degree from that institution in 1884. In this same year he was admitted as a postulant to the Society of Jesus, Woodstock College, Maryland, which institution bestowed the Master of Arts degree upon him in 1898. He was professor of Latin at Holy Cross College from 1891 to 1893, and then began his philosophical studies. Six years later he was ordained to the Holy Priesthood and for thirteen years was assistant at St. Ignatius Lyola Church, New York City. He has also lectured on Apologetics at Fordham University.



Father Scott is one of the foremost apologetic writers in the Catholic world today. His writings in many of our Catholic periodicals shows his scholarly ability. In his present series of "Things Catholics Should know" which is now being published in "Columbia." Catholics will find excellent explanation of the mysteries of their faith and answers to many questions proposed to them day after day by those not of their faith.

Father Scott's most widely known works are "*You and Yours*" and "*Things Catholics are Asked About*." The first named treats of the problems of family life, Father Scott deplores the turning away from the home life of his generation, and extolls the "old fashioned home" where the father, mother and children used to kneel at dusk to say the rosary and receive the opportunities of gaining instruction and guidance from their parents. "*Things Catholics are Asked About*" is an excellent book for the Catholic who is desirous of having a satisfactory answer to the many inquiries made as to the practices and beliefs of Catholicism. The non-Catholic in reading this work will find the doctrines of the Catholic Church explained in a clear and concise manner. To those who are contemplating reception into the church, it will afford valuable information as to what will be required of them as practicing members.

Father Scott is an indefatigable laborer for the expansion of the Church. This is well shown in all his lectures and writings.

Author: "*God and Myself*, 1917; *The Hand of God*, 1918; *Convent Life*, 1919; *Credentials of Christianity*, 1920; *You and Yours*, 1921; *The Boy Knight*, 1921; *The Divine Counsellor*, 1922; *For Better or Worse*, 1923; *Man*, 1923; *Mother Machree*, 1926; *Christ or Chaos*, 1926; *The Virgin Birth*, 1926; *Evolution Kelly*, 1926; *Religion and Common Sense*, 1926; *Things Catholics are Asked About*, 1927; *Blessed Isaac Jogues*, 1927; *A Boy Knight*, 1927.

WILFRED JORDAN.

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REV. GEORGE MARY SEARLE, C. S. P., was born on June 27, 1839, in London, England, of American parentage. He is a direct descendant of Governor Thomas Dudley, of the Massachusetts Bay Colony. After completing his High school course at Brookline High School he entered Harvard University where he received his Masters degree in 1857. The following year while an assistant in the Dudley Observatory at Albany, he discovered the asteroid "Pandora." He was an assistant professor of mathematics at the U. S. Naval Academy from 1862 to 1864. He was received into the Catholic Church in 1862. In 1868 he entered the Congregation of St. Paul, and was ordained to the Priesthood in 1871. After his ordination he taught mathematics at the Catholic University of America. He was then transferred to the Newman Club of the University of California. Father Searle died on July 7, 1918.

Author: *Plain Facts for Fair Minds*; *How to Become a Catholic*; *Truth about Christian Science*.

JOHN J. CAROLAN.

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JAMES J. WALSH

JOHN L. STODDARD

THOMAS O'HAGAN

CHARLES H. SCHULTZ

ALFRED E. SMITH



RT. REV. THOMAS J. SHAHAN, rector Emeritus of the Catholic University, Washington, D. C., was born September 11, 1857, in Manchester, N. H., and made his preliminary studies in the public schools at Milbury, Massachusetts. His scholastic and higher education were received at Montreal College, Canada, at the American College and the Roman Seminary, Rome, the University of Berlin, the New Sarbonne and the Institute Catholique, Paris. He has received in the course of these studies, the degrees of S. T. D., J. U. L. and LL. D. He was ordained in Rome in 1882 and upon returning to this country was appointed curate at St. John's Church, New Haven, Connecticut. Later he served as Chancellor and Secretary of the Diocese of Hartford.. In 1891 he became a professor of Church History and Patrology at the Catholic University and while in this capacity he founded and conducted the "Catholic University Bulletin." In 1905 as one of the editors of the New Catholic Encyclopedia, he aided in the inception, construction and completion of that monumental work declared to be, "The greatest triumph of Christian Science in the English tongue." The papal decoration "Pro Ecclesia et Pontifice" was conferred upon him by Pius X in recognition of his work. He was appointed in 1909 by His Holiness Pius X to the rectorship of the Catholic University, which under his administration of nineteen years grew from seventy to two-hundred and seventy acres, from a few buildings to many buildings. He was consecrated titular Bishop of Germanicopolis in 1914 and was made assistant at the Pontifical throne in 1928, the year he retired from the rectorship of the University.

Bishop Shahan's entire life has been devoted to the advancement of Catholic education in America and by his brilliant educational achievements and his many long years of fruitful service spent in the upbuilding of the Catholic University he stands out as one of the most prominent figures in the Catholic world of education today.

Bishop Shahan's works are replete with a vast amount of information that is exceedingly interesting as well as edifying. His works abound in fascinating and brilliant pen pictures of historical personages and places. His power of description makes the pages fairly glow with color and before the eyes of the reader are unfolded with amazing reality vivid pictures of the early struggles of the Church, of the spread of the Gospel and the struggle of the martyrs in Pagan Rome and Africa. Bishop Shahan has contributed many articles to the Catholic University Bulletin, American Catholic Quarterly Review, American Ecclesiastical Review, Donahoe's Magazine, Catholic World, Ave Maria and Catholic Weeklies.

Author: *The Blessed Virgin in the Catacombs*, 1892; *The Study of Church History*, 1898; *Giovanni Baptista de Rossi*, 1900; *Roman Africa*, 1900; *The Heart of Acadie*, 1900; *The Beginnings of Christianity*, 1903; *The Middle Ages*, 1904; *The House of God*, 1904; *Saint Patrick in History*, 1905.

C. B. HALEY.

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JOHN DAWSON GILMARY SHEA, Catholic historian, was born in New York, July 22, 1824, and died in Elizabeth, N. J., February 22, 1892. No one perhaps has done such excellent work as Shea for the preservation of historical data concerning the Catholic Church in America: no one was more neglected by his co-religionists, who with few exceptions failed to realize the genius of this man. He was a pioneer in his work. The enormous amount of research work entailed in his books can only be estimated from the vast deposit of information set down in his histories, which form the basis of all historical works since his day. As a lad he attended the schools of the Sisters of Charity, where he imbibed a deep love for his faith and a child-like devotion to the Blessed Virgin, which found expression in his taking the name of Gilmary (Servant of Mary). He was graduated from Columbia College grammar school; and even at this early age gave evidence of the tendency for the study of history by writing an article for the "Young People" on Albornoz. Admitted to the bar in 1847, he entered the Society of Jesus the following year, but finding that this life was not his vocation, he left the Society five years later, to enter on his career as a writer. His "*Discovery and Exploration of the Mississippi Valley*" was highly praised by the leading critics of his day. In 1888 he was made editor of the Catholic News and held that office until his death in 1892. For years Mr. Shea edited the "Catholic Directory and Almanac" and contributed articles on the Indians to the "Britannica" and the "American Encyclopedia."

Author: *Discovery and Exploration of the Mississippi Valley*; *History of the Catholic Missions Among the Indian Tribes of the United States*; *A Biographical Account of the Catholic Bibles, Testaments and Other Portions of the Scriptures*; *Library of American Linguistics*; *The Life of PIUS IX*; *The Catholic Church in the United States* (4 vols); *The Hierarchy of the Catholic Church in the United States*. He also began the reproduction of rare and valuable pamphlets touching on the voyages of early explorers of America in the *Cramoisy Series*.

MICHAEL RYAN.

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Amongst the many Irishmen, who have honored their native land with the pen, CANON PATRICK AUGUSTINE SHEEHAN stands out preeminent as a writer of English. He was born March 17, 1852, in the little town of Mallow, County Cork, close to the ruins of Kilcolman Castle, where Spenser wrote his "Faerie Queen." Having completed his elementary studies in the national schools of his native town, he received his classical education in Saint Colman's College, Fermoy, where he applied himself with splendid success especially to the study of literature.

In 1869 after passing the entrance examinations, he was admitted to Maynooth Seminary for his studies in philosophy and theology, but he did not seem to take very kindly to these studies, although in after years his "*Under the Cedars and the Stars*" gave clear evidence of his profound knowledge of these sciences. He was raised to the Order of Priesthood in 1875, and was sent to England, where he



spent two years at Plymouth and Exeter. In 1877 he was recalled to his native diocese of Cloyne where he served as curate at Cove and Mallow, and was appointed to the parish of Doneraile in 1895.

In the peaceful retirement of this parish on the banks of the Awbeg not far from the three beautiful lakes of the Galtees, the thoughts of former years began to find expression, and in 1881 he began to write for the Irish Ecclesiastical Review and other periodicals. His first novel appeared in 1895. "*Geoffery Austin*," a portrayal of student life in Dublin, was not well received by the local critics, but this did not dishearten the young writer. He published "*Triumph of Failure*" which also met with a cold reception in Ireland but has since been recognized as perhaps his best work. It is a study of student life and the dangers which surround it from modern atheistic philosophy.

Canon Sheehan owes his international recognition as a writer of English to the interest displayed in his novels by Father Heuser, the editor of the American Ecclesiastical Review, who coming into touch with the silent and modest Parish Priest of Doneraile and having read the mss. of "*My New Curate*" suggested its publication as a serial in the American Review. "*My New Curate*" is a picture of Irish Catholic life, beautiful in its every line and expressed in a style of English that is recognized as one of the best examples of purity in modern days. It too was not well received in his native land, but its recognition by the English-speaking peoples throughout the world has made his fellow countrymen realize the genius of this humble priest.

The splendid literary work of Father Sheehan together with his zealous priestly labors in Doneraile won recognition from his ecclesiastical superiors, and he was honored by Pope Leo XIII, who was so impressed with the novel, translated into Italian, that he conferred on the writer the degree of Doctor in Divinity and his bishop made him a Canon of his Cathedral Chapter. "*My New Curate*" was followed with "*Luke Delmege*," a story of Irish clerical life, and with "*The Blindness of Dr. Gray*" which treats of the emigration from Ireland. He dealt with the political problems of his country in "*Lisheen*" which was followed with "*The Queen's Fillet*" a study of the French Revolution. His "*Intellectuals*" is a plea for religion and spiritual principles in classical and professional studies. His "*Under the Cedars and the Stars*," meditations on philosophical and theological subjects made during his peaceful walks in his garden at eventide, marks him not only a master of style but one of the profoundest philosophers of his day. Here fancy becomes the partner of thought, here the reader is entranced with the vividness of the word pictures which he paints, here is seen the soul of a philosopher, the mind of a theologian and the faith of the little child. Many of the books of Canon Sheehan have been translated into the principal languages of Europe. His aim in life was not only the salvation of souls but the lifting up of man to higher things, things which make him not only better intellectually but also spiritually. When he died in Doneraile, October 5, 1913,



there passed from this life, in the words of William O'Brien, M. P.: "One of the truest men of genius who have illustrated the Irish name, and one of the truest saints that have sanctified Irish soil."

Author: *Mariae Corona*; *Sermons*; *Cithara Mea*; *Poems*; *My New Curate*; *Literary Life and Other Essays*; *Under the Cedars and Stars*; *Parerga*; *Blindness of Dr. Gray*; *Geoffrey Austin, Student*; *Glenanaar*; *Graves at Kilmorna*; *Lisheen*; *Luke Delmege*; *Triumph of Failure*; *Miriam Lucas*; *Queen's Fillet*; *The Intellectuals*.

—JOSEPH T. NOLAN.

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REV. FULTON JOHN SHEEN was born, May 8, 1895, in El Paso, Ill. He entered St. Viator's College, Ill. in 1913 and received the degree of Bachelor of Arts from that College in 1917. In 1923 he was made Doctor in Philosophy from Louvain, Belgium and in 1924 was created Doctor of Theology in Rome. In 1925 he was made "Agrége in Philosophy" by the University of Louvain. He was ordained priest in 1919. He taught the Philosophy of Religion at the Catholic University of America in 1926 and at the Cambridge University Summer School in 1930. During the years 1925, 1926, 1929, and 1930 Father Sheen gave courses at Westminster Cathedral, London, England. Dr. Sheen is a contributor to *America*, *Commonweal*, *Thought* and the *Catholic World*. His books are among the most thought-provoking of contemporary philosophical works and the high standard of his lectures over the radio during the "Catholic Hour" have won for him a national reputation.

Author: *God and Intelligence in Modern Philosophy*, 1925; *Religion Without God*, 1928; *Life of All Living*, 1929.

M. NOLAN.

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REVEREND THOMAS EDWARD SHIELDS was born in Mendota, Minneapolis, May 9, 1862, and completed his elementary studies in the schools of that locality. He then entered Saint Francis Seminary, Milwaukee, to commence his studies for the priesthood, but was transferred from there to Saint Thomas' Seminary, St. Paul, and finally was ordained to the Holy Priesthood in 1890 from St. Marys Seminary, Baltimore.

Father Shields became Prefect of Studies in St. Thomas' College at St. Paul, and in 1891 was appointed assistant pastor of the Cathedral in that city. Four years later, he was given the chair of psychology in the diocesan seminary which he filled with such success that he was called seven years later to the Catholic University at Washington as instructor of Physiological Psychology. In 1906, he was made assistant professor and in 1907, he became associate professor of Psychology.

He is regarded by many as one of the pioneer American writers of Catholic text books dealing with pedagogy and educational psychology. He showed the way to writers of Catholic psychology whose works are too few and severely inadequate

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in expressing Catholic thought in this wide field where vast amounts of irrelevant and even perverted teachings are presented in non-Catholic colleges and normal schools to those who are to teach the youth of our land.

Father Shields died on February 16, 1921. He had been an almost constant contributor to "The Journal of Experimental Medicine," "Dolphin," "The Catholic World," "The Manhattan Quarterly," "The Educational Bi-Monthly," "The School Review," "The Catholic Journal of Education," and "The Catholic University Bulletin."

Author: *The Education of Our Girls, The Index Omnium, The Making and the Unmaking of a Dullard, Educational Psychology.*

EDWARD GROSS.

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DORA SIGERSON SHORTER was born in Dublin in 1872 of devout Catholic parents, and under their able tutoring she became deeply religious. Her father, Dr. George Sigerson, was a literary man of worth. In 1896 she married Clement K. Shorter, another man of literary ability. Side by side with her literary fellow countrymen she labored for Irish freedom till the Irish Easter Rebellion of 1916. The result of this uprising caused her so much grief that she died of a broken heart a few years later. Mrs. Shorter was ever grave and of a moody disposition. What she longed for, wrote for and was even willing to die for, was to see the sad conditions of her fellow countrymen alleviated.

Her ballads and lyrics, the field in which she mostly wrote are absolutely original and perfect in form although at times displaying artificial tendencies. Her poems are redolent of the soil and are tinged throughout with a note of sadness. If the oftquoted sentence be true that to be really a great poet one must need be a great soul, Mrs. Shorter fills the condition without question. Her works bespeak a character that sought only the good of others and an uncommon love for the higher things of life.

Her works include: *Verses, 1894; Fairy Changling, 1897; Ballads and Poems, 1899; The Father Confessor, 1900; The Woman Who Went to Hell, 1902; The Country House Party, 1905; Through Wintry Terrors, 1907; Collected Poems, 1909; Madge Lindsly, 1913; Sixteen Dead Men and Other Poems of Easter Week, 1919.*

JOHN MCHALE.

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GEORGE NAUMAN SHUSTER was born in Lancaster, Wisconsin, on Aug. 27, 1894. He matriculated at the University of Notre Dame, where he received the degrees of Bachelor and Master of Arts. He later studied at the University of Poitiers in France and also engaged in graduate work at Columbia University. He has had much experience as a teacher of literature, having been head of the English Department at Notre Dame and afterwards taught at the College of the City of New

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York and at St. Joseph's College in Brooklyn and Marquette University. He is at present managing editor of "The Commonweal," and a member of the Calvert Associates. During the World War he was engaged in active military service.

This well known Catholic literateur has done much to advance the cause of Catholic letters. His two volumes especially, "*The Catholic Spirit in Modern English Literature*" and "*The Catholic Church and Current Literature*" are invaluable contributions to the criticism of Catholic writers, evaluating as they do the best that has been done in this field by members of our faith. His "*English Literature*" is an excellent text book on that subject, doing justice to our Catholic writers.

His other works include "*Newman—Prose and Poetry*;" "*English Literature*;" "*The Hill of Happiness*," and the "*Catholic Spirit in America*." Mr. Shuster is ranked highly as a poet, and one of his poems "*What Highway?*" is a love poem of deep feeling. His "*Hill of Happiness*" is a story of the simple and happy life of a band of Franciscan Brothers in a monastery in California. The picture he draws of them makes one think of that early band of men, who followed the great St. Francis himself. His journalistic work on behalf of "The Commonweal" has contributed in no small degree to the brilliant success of that comparatively recent but much-read weekly.

JOHN KENNY.

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HENRYK SIENKIEWICZ, one of the few Catholic authors whose works merited for them the much coveted Nobel literary prize, was born of noble Lithuanian parents on May 4, 1846 at Vola, Okrzeyska, Siedlce, Poland, today better known as Lithuania, and died at Vevey, Switzerland, on November 4, 1916. He received his primary education in Lithuania and attended the University of Vilnius, and later the University of Warsaw where he became a scholar in the Polish language. After completing his studies at Warsaw, he was attracted to the art of writing. His first literary works were a sketch of student life entitled, "*In Vain*," and a story, "*Nobody is a Prophet in his own Country*" which appeared in 1872. In 1876 he visited California where he planned to establish a Polish colony, and then traveled in Europe, Asia and Central Africa. While in America, under the pen name, "Litivas" he described his experiences in letter form to the "Polish Gazette" of Warsaw, which aroused much interest by their attractive style.

When he returned to Poland he wrote many famous novels; and in 1895 he wrote his Nobel prize winner, "*Quo Vadis*" which, with his other works made him world famous. Nearly all of his works have been translated into English by Jeremiah Curtin, and these rank very high in literature. They are inspired by patriotic motives of sustaining his countrymen, both Lithuanians and Poles, in their national sufferings and contain a deep significance for his patriotic readers, for as Geo. N. Shuster writes, "Sienkiewicz who brought to a close the movement of eager confidence in mystical nationalism,.....used the history of his country as a brand with which to fire the dreams of persecuted peasants; and it was more powerful than arms would have been against the tyranny of modern autocrats."



In his vivid historical novel, "*Quo Vadis*," he describes the persecutions of the early Christians under the rule of Nero. Being as copious in details as he was clever at creating characters in this as well as in other novels, he shows his keenness at exploiting remarkable epochs of history. Charles Harvey Genung pronounced him as the greatest creative genius in the field of fiction at the end of the nineteenth century, while Geo. N. Shuster, in commenting on his manner of satisfying his readers says, "Sienkiewicz is the only romancer I know of who can describe the death of a hero without awakening resentment or sentimental disappointment in the reader." Here he resembles the masters of epics, and Shakespeare himself.

Author: *Tartar Slavery*, 1880; *Fire and Sword*, 1884; *The Deluge*, 1886; *Pan Michael*, 1887; *The Children of the Soil*, 1894; *With Dogma*; *The Knight of the Cross*; *Monte Carlo*; *On the Field of Glory*; *In Life's Whirlpool*; *In Desert and Woodland*.

—M. C. POLCHA.

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There were recently produced on the New York stage two plays which depict the daily life of sisters and nuns. Their popular success is ample proof that 'what the public wants' is not corruption and immorality. One of these two plays was "*The Kingdom of God*," with which that gifted Catholic actress, Ethel Barrymore opened the theater in New York, named in her honor, and in which she scored a great success. The other was "*The Cradle Song*," which Eva La Galienne included in her repertory.

The author of these two plays is GREGORIS MARTINEZ SIERRA, a Spanish dramatist, who wrote them in collaboration with his wife. He was born in Madrid, March 6, 1881, and attended the University of Madrid. In 1899 he married Maria de la Tajarraga, who, previously, was a teacher in the public schools. Both have to receive credit for the works of Sierra. He published his first book "*The Song of Labor*" at the age of 17 at the behest of Jacinto Benevente, a Spanish playwright, who discovered the young author. From then on he wrote first, a group of prose poems, then some short stories, "*Melancholy April*" and "*The Devil Laughs*." His reputation was established in 1904 by "*The Declining Sun*." He then wrote two novels "*The Humble Truth*" and "*Peace*." He has also written the poem "*The House of Springtime*;" an essay entitled "*Hamlet in the Person of Sarah Bernhardt*;" and a group of dialogues called "*The Dream Theater*," modelled after those of Maeterlinck.

During this early period he produced no dramatic works, but presently he became interested in the stage and even acted in several plays. It was also Benevente who urged him to enter the field of Drama. His first was written in collaboration with Rusinol. In all he wrote forty plays and translated as many others of foreign dramatists. "*The Mistress of the House*" was his first independent work. Later came, among others, "*The Cradle Song*" and *The Two Shepherds*." It is in these pictures of religious life that the dramatist is at his best. Others of his plays



are "*The Romantic Young Lady*," "*The Lover*," "*Wife of a Famous Man*" and finally "*The Kingdom of God*," which many consider his best. He has also written about thirty-two non-dramatic works. Furthermore he found time to establish a publishing house and is the founder of the "*Martinez Sierra Spanish Art Theater*," which toured America in 1927.

"*The Kingdom of God*" comprises three scenes in the life of a Sister. The first takes place in a home for old men, when she is 19, the second in a maternity home where she is stationed at 29, and the third in an orphanage at the age of 70. Sister Gracia, of a noble family, has given up everything to enter the convent and give her life for the service of others. The highest point of the play comes in the second act where the young doctor asks her to marry him and she refuses his love for the greater love of God. It must be borne in mind that the order she belonged to took simple vows, renewable every year, and she was free to leave at this time.

"*The Cradle Song*" is a two-act poetic drama of Convent Life with a poetic interlude. The first act shows the entrance of a foundling baby girl, left at the door of a convent of cloistered nuns, and the second shows the girl, grown to womanhood about to be married. There is a tender scene as the nun who has been as a mother to the girl, bids her good-bye. These two and others of his plays have been translated into English.

J. KENNY.

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HENRIETTA DANA SKINNER was born at Cambridge, Massachusetts, February 22, 1857, the daughter of Richard Henry Dana, Jr., and Sara (Watson) Dana. One of the most outstanding things to be noted in her life is the extensive schooling which she enjoyed. In her early years she was educated at private schools in Boston and in Germany. Later she attended the Convent of the Assumption in Paris and from thence matriculated at Radcliffe College 1886-1888.

Miss Dana reinforced her culture by an intensive course in music. This branch of art she studied first at Artist's School, later at the Stuttgart Conservatory of Music and completed her studies under Cesar Franck, of Paris.

She married Henry Whipple Skinner of Detroit, June 25, 1892, and it was as his wife that she became known in the literary world. Her contribution consists in four major novels. "*Espiritu Santo*," published in 1899, was the first of her successes. "*Heart and Soul*" followed in 1901. Nothing further was heard from her until 1911 when "*Faith Brandon*" appeared. The last of her books received publication in 1913 under the title, "*Their Choice*." Thenceforward to the end of her life, January 29, 1928, Mrs. Skinner confined herself to article writing for magazines. These take the form of short stories, together with articles on history and travel.

To obtain an evaluation of her works we need only to refer to a study of her educational career. It was both extensive and intensive and the effect of this upon her writings might well be imagined.



Author: *Espiritu Santo*, 1899; *Heart and Soul*, 1901; *Faith Brandon*, 1911; *Their Choice*, 1913.

VINCENT LUTHER.

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The "Church and State," 1929, issue of *The Mariale* was dedicated to ALFRED EMANUEL SMITH, "Whose Public Career and Private Life are Inseparable from His Sterling Catholicity. A Statesman Who in Word and Deed Has Ever Taught American Ideals, A Man Who Does Not Fear to Worship God According to His Conscience." If any proof is needed to support this statement it can be found in the simple straightforward story told in "*Up to Now*," the autobiography published last year by the most remarkable character that has yet appeared in contemporary American public life.

That section of New York City, the Lower East Side, which has been the birth place of priests and prelates, of statesmen and educators, of rich men and poor, witnessed the birth of Alfred E. Smith on December 30, 1873. His father died before young Alfred had attained his 13th year and it soon became necessary for him to work after school hours to help support the family. His early education at St. James' Parochial School and his later activities in the parish dramatic and social club are narrated with a clearness and accuracy of background that will at once awaken in the mind of the reader, particularly if he happens to be a New Yorker, reminiscences of persons and places that are entwined in the memories of his own earlier days. The rise of the boy who worked in the Fulton Fish Market to local political office, and then to a position in the State Assembly is a story that has had many parallels in American life, but his subsequent election and three re-elections to the Governorship mark his career as a most extraordinary one, even in this land of democratic opportunity.

The dark shadow of religious bigotry first became effective in Governor Smith's political life when it prevented his selection as the Democratic Presidential candidate of 1924. In 1928, he did become the choice of his party for the highest office in the land and entered one of the most bitterly fought presidential campaigns in our history. Alfred E. Smith was not the victor at the polls that year, but it is difficult to conceive him as "defeated" in view of the increased respect and admiration that was accorded him because of a candid adherence to his beliefs, both religious and political in the face of misrepresentation and intolerance.

No biography in recent years has done more to explain the intricacies of governmental machinery and to awaken an interest in current economic affairs, than has "*Up to Now*." It is the voice of a home-loving man of the people, telling in a language that all can understand, the experienced observations and conclusions of a keen political mind.

Author: *Progressive Democracy, Speeches and State Papers*, 1928; *Campaign Speeches; Up to Now*, 1929.

WILLIAM S. MCALEER.

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• CATHOLIC JOURNALISTS

REV. MATTHEW SMITH

REV. WILFRED PARSONS, S. J.

GEORGE N. SHUSTER

GILBERT K. CHESTERTON

MICHAEL WILLIAMS



FATHER JOHN TALBOT SMITH was born in Saratoga, N. Y., Sept. 22, 1855. He was educated at the Christian Brothers Academy in Albany, N. Y., and received his seminary training at St. Michael's, Toronto. He was ordained in 1881 and for eight years did mission work at Lake Champlain. In 1883 he was pastor at Rouse's Point in the Adirondacks, N. Y., and held office in the Diocese of Ogdensburg. From 1889-92 he was editor of the New York "Catholic Review." He received the degree of LL. D. from Mt. St. Mary's College, Maryland, and also from Notre Dame University. He served as president and later trustee of the Catholic Summer School at Cliff Haven, N. Y. Father Smith founded both the "Catholic Actors' Guild" and the "Catholic Writers' Guild." In 1908 he was assigned to the Church of the Sacred Heart at Dobbs Ferry, N. Y. His death occurred in 1926.

Father Smith's book on seminary training is a piece of constructive criticism on the way young men are prepared for the priesthood. He was sometimes, especially as an editor, so out-spoken in his opinions and views as to have caused some criticism of his works. Many of his stories have to do with French-Canadian life, with which he was quite familiar from his work as a parish priest among the people. "*The Baron of Cherubusco*," one of these stories, narrates how a politician was cured of his habit of vote-buying. During his life Father Smith contributed to newspapers and magazines, as well as publishing longer works.

Author: *Life of Brother Azarias; A Woman of Culture; Solitary Island; History of the Diocese of Ogdensburg; The Prairie Boy; His Honor the Mayor; Saranac; History of the Diocese of N. Y.; The Art of Disappearing; The Black Cardinal (play); Training of a Priest; The Chaplain's Sermons; Lenten Sermons; The Man Who Vanished; The Boy Who Looked Ahead; The Boy Who Came Back; The Parish Theatre; The Black Cardinal (novel).*

JOHN JOSEPH KENNY.

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REV. MATTHEW SMITH, editor of the "Catholic Register," was born in Altoona, Pa., on June 9, 1891. He attended St. John's Parochial School and the Altoona Public High School. Soon after his graduation he began his journalistic career with the "Altoona Tribune." In 1913 he went to Pueblo, Colorado, and became a telegraph editor of the "Chieftain" a daily newspaper of that district. He then moved to Denver where he was appointed to the editorial staff of the "Denver Catholic Register." Father Smith entered the theological department of St. Thomas Seminary, Denver, June 10, 1923. Immediately after the ordination he became the editor of the "Register." Father Smith received a Master's degree in Journalism, a Doctorate of Philosophy from St. Francis College, Loretto, Pa., 1929, and a Doctorate of Laws from Regis College, 1930.

In his volume "Great Controversies" Father Smith presents in book form a series of lectures given by himself on the Catholic philosophy of history. In his book "Practical Ascetics," Father Smith has reduced the science of the ascetical life



to a brief and popular form. Father Smith's greatest success has been in the newspaper work. His paper the "Denver Catholic Register" published in five editions, is considered one of the greatest Catholic newspapers published in America.

Author: *Letters to an Infidel*, 1925; *Great Controversies*, 1926; *Practical Ascetics*, 1928.

EUGENE BRADLEY.

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REV. HENRY SPALDING, S. J., was born at Bardstown, Ky., in 1865. He received his elementary education at St. Joseph's College at Bardstown and St. Mary's College in Kansas City. He entered the Jesuit Order and attended St. Louis University for his philosophical course, receiving his Masters degree in 1896. His theological training was obtained at Woodstock College, Maryland, and he was ordained to the priesthood in 1899 by the late Cardinal Gibbons. From 1902 until 1909 he held the office of Dean of Arts at Marquette University. He was appointed Regent of Professional Studies at Loyola University, Chicago, in 1909 and since has taught Sociology at St. Xavier's College, Cincinnati and at Loyola University. He has contributed articles on Marquette to the Catholic Encyclopedia and is a member of the American Sociological Society.

Father Spalding is a well-known sociologist, having written many excellent works on this subject. He has collaborated with a fellow-priest, Herbert Muntsch, S. J., in editing "*Introductory Sociology*." He has also written numerous pamphlets on Sociology and has devoted himself entirely during the last eleven years to the study of social service. His "*Talks to Nurses*" written in a direct concise simple style is a masterpiece on this subject.

His novel "*The Cave by the Beech Fork*" is one of Father Spalding's most popular outdoor life stories. Maurice Francis Egan says of it: "In the Cave of Beech Fork a new genre is credited in American Catholic Literature" and later adds "all the fresh air books provided for boys had hitherto been written by non-Catholics, and the lessons taught were the commercially virtuous maxims of Benjamin Franklin, which are so devoid of spiritual life as those of Polonius in his famous counsels to his son Laertes." This versatile Jesuit writer has also written some excellent poetry.

Author: *At the Foot of the Sand Hills*; *The Camp by Copper River*; *The Cave by the Beech Fork*; *Held in the Everglades*; *The Marks of the Bear Claws*; *The Sheriff of the Beech Fork*; *The Sugar Camp and After*; *Signals from the Bay Tree*; *In the Wilds of the Canyon*; *Stranded on Long Bar*; *The Indian Gold-Seeker*; *Talks to Nurses*; *Introductory Sociology*; *Chapter in Social History*; *Social Problems*; *Agencies*; *Letters on Marriage*; *Introduction to Social Service*; *The Race for Copper Island*; *Life of Marquette*; *The Old Mill on the Withrose*.

JOHN W. BYRNES.

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RT. REV. JOHN LANCASTER SPALDING was born June 2, 1840, in Lebanon, Ky. From the founding of Spalding Abbey in Lincolnshire, England, in the middle ages to the present day, the family Spalding have given to the Church in England *One Hundred Eighty-four*



and America many sons and daughters eminent for piety and learning: the American branch of the family dates back to the coming of Lord Baltimore, only a few years after the landing of the Puritans. Among his ancestors are such representatives as the Abell, Hamilton, and Lancaster families.

As a boy, he was the special favorite of his uncle, Archbishop Spalding of Baltimore. He was educated at Mt. St. Mary's College, Emmitsburg, Md., University of Louvain, Belgium, and also at the American College in Rome. Only a few months after his ordination Father Spalding was chosen by Archbishop Blauchet as his theologian at the Second Plenary Council of Baltimore; he was one of the special preachers before the council, and all this when he was only twenty-six years of age.

Archbishop Martin Spalding having died in the spring of 1872, leaving all his papers to Father Hecker, the latter summoned Father H. L. Spalding to New York to write the life of his uncle. Father Spalding, taking up his work with the Paulist Fathers, began to write his first book.

This book, which he wrote on the life of the Archbishop, very clearly portrays the sterling qualities which he possessed both as regard his sanctity and erudition.

After having completed his first book, he remained in New York until 1877, when he was consecrated Bishop of Peoria. While he was secretary to the Bishop of Louisville, in 1865, he built St. Augustine's Church for the Catholic negroes of Louisville. He also served in the capacity of chancellor of the Diocese of Louisville, 1871.

During the anthracite coal strike of 1902, he was appointed by the President as one of the arbitrators to bring about the settlement.

After having been consecrated Bishop of Peoria, he took up his work with the same zeal which had so characterized him in youth and during his administration brought about many wonderful changes for the betterment of the diocese.

The following are some of his books: *Life of Most Rev. M. J. Spalding, Archbishop; Essays and Reviews; Religious Mission of the Irish People; Lectures and Discourses; Education and the Higher Life; Things of the Mind and Opportunity; Means and Ends of Education; Thoughts and Theories of Life and Education; American and Other Poems; The Poets Praise; Songs; God and the Soul; Religion, Agnosticism and Education; Aphorism and Reflections; Socialism and Labor; The Spalding Year Book; Religion and Art and Other Essays.*

LEON J. PRASPALIUS.

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FRANK HAMILTON SPEARMAN was born in Buffalo, N. Y., on September 6, 1859. He received his early education at a private school in Appleton, Wisconsin, and his college course at Laurence University in the same town, from which he was graduated. In 1917 the University of Notre Dame honored him with an LL. D. degree and in 1924 he received the same degree from Santa Clara University, Santa

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Clara, California. After many years of thought and study he became a convert to the Catholic faith and has told the story of his conversion in "Some Roads to Rome in America."

His book titled "*The Marriage Verdict*" has had the distinction of reissues and has been added to the popular priced editions of current fiction, which is a splendid indication that the story has touched the popular fancy. In this romance Mr. Spearman is at his best. He has woven the Catholic strand securely and radiantly through the life history of his heroine. And he has also brought out very clearly and distinctly the use of the Pauline privilege.

The most popular of Mr. Spearman's novels is "*Whispering Smith*," which was the forerunner of a series of novels depicting phases of frontier life in the Rocky Mountains. His novel entitled "*Spanish Lover*" portrays a Spanish sea romance of the 16th century, and climaxing in the Battle of Sexauto. William C. Brownell, at one time literary adviser to Charles Scribner's Sons, and regarded as our greatest literary critic (so esteemed in England and on the continent) took Mr. Spearman's first novel "*Doctor Bryson*" for publication after it had been rejected by a number of leading New York publishers. In referring to the novel "*Whispering Smith*" the same critic wrote of it that "Mr. Spearman has compassed one of the rarest achievements in fiction, the creation of a new character."

His book entitled "*The Strategy of Great Railroads*" was adopted as supplementary reading by Dr. Charles Eliot Norton of Harvard, Professor of Corporate Economics.

A great many of Mr. Spearman's works have been dramatized for the screen. Among the most prominent are "*Nan of Music Mountain*" starring the late Wallace Reid; "*The Love Special*" from "*The Daughter of a Magnate*," also starring Wallace Reid; "*Whispering Smith*" starring H. B. Warner; "*The Runaway Express*" from "*The Nerve of Foley*;" "*The Yellow Mail*" from "*Held for Orders*" serials. *The Girl and the Game*."

Author: *Dr. Bryson*, 1902; *The Close of the Day*, 1904; *The Strategy of Great Railroads*, 1904; *Robert Kimberly*, 1911; *The Mountain Divide*, 1912; *Merrilie Dawes*, 1913; *Laramie Holds the Range*, 1921; *The Marriage Verdict*, 1923; *Selwood of Sleepy Cat*, 1924; *Your Sons Education*, 1925; *Flambeau Jim*, 1927.

Mr. Spearman has also contributed stories and economic articles to American magazines and reviews.

JOHN CUNNINGHAM.

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CHARLES WARREN STODDARD was born in Rochester, New York, August 7, 1843. He spent his earlier years in New York and San Francisco. One of his most cherished hopes, a college education, never materialized because of ill health. His position as a special correspondent of the San Francisco Chronicle enabled him to wander through England and the Continent, and from these wanderings he gleaned information which proved invaluable to him in his later works. In



1867 soon after his visit to Father Damien, the Apostle of the Lepers, he became a Catholic. In the year 1885 he accepted the chair of English at the University of Notre Dame, Indiana, but ill health caused him to resign as it also did after thirteen years teaching at the Catholic University at Washington. Realizing that his health would not allow him to teach, he settled in Cambridge, Mass., and devoted himself wholly to his literary work. His stay at Cambridge was very short. His ailment, due to lack of proper care had made too much progress, so, on the advice of his physicians he left for the West, but four years later he passed away at Monterey, California, April 23, 1909, at the age of 66.

Brete Harte, his friend and perhaps his severest critic, had no little influence on his style, for he demanded the strictest attention to the smallest details of technique. Stoddard was essentially an essayist. In his works we find under his poetic diction certain characteristics which show us his great Catholic Faith. They reveal the man of whom it has been said "He accepted Catholic tradition humbly because it is beautiful." There is always in his writings an unconscious revelation of his character, and this, linked together with the personal incidents reveal an irresistible naive humor. So flowing and charming was his style, that William Dean Howell exclaimed after reading the "*South Sea Idylls*" that they were "the lightest, wildest, freshest things that were ever written about the life of the Summer Ocean."

Author: *Summer Cruising in the South Sea; Marshallah, A Flight into Egypt; A Trip to Hawaii; In the Footprints of the Padres; Over the Rocky Mountains to Alaska; A cruise Under the Crescent; Exits and Entrances; South Sea Idylls; Poems by Charles Warren Stoddard; Lazy Letters from Low Latitudes; The Island of Tranquil Delights; The Lepers of Molokai; A Troubled Heart and How it was Confronted; For the Pleasure of His Company; Hawaiian Life; The Wonder Worker of Padua; Over the Rocky Mountains of Alaska; Father Damien, a sketch; With Staff and Scrip; Hither and Yon; The Confessions of a Reformed Poet; The Dream Lady.*

ORIGENE R. GUILLET.

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JOHN L. STODDARD, one of the most notable converts to Catholicism in the past score of years, was born in Brookline, Mass., April 24, 1850. His parents, Calvinistic in their belief and outlook on life, both died before he was sixteen years of age, leaving him "a blessed memory of piety and love."

At seventeen he entered Williams College, and was graduated four years later as valedictorian of the class. Coming from a family of whom many had been ministers of the gospel, Stoddard seriously considered this to be his own mission in life. Accordingly he entered the Yale School of Divinity, but doubts, insoluble by his professors, led him to leave the university. His faith in his own religion shattered, he drifted from one to another, reconciling himself to none—and drawing himself gradually away from all religious conviction.

The final doctrine attracting Stoddard to its standard before his complete lapse into absolute infidelity was the positivism of Auguste Comte, called by Huxley,

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"Catholicism without Christianity." But this did not satisfy him for long. Divine revelations of man's origin and relation to God was rejected with disdain and Stoddard began the practically godless life he was to lead for forty years.

During this period the agnostic meditated as little as possible upon the existence of God, the truth of Christ, and immortality. Save for fleeting moments of hope this period was for him an apathetic and indifferent one.

The first awakening came amidst the unspeakable horrors of the World War, which roused him "like the trump of God." "Life is a great teacher but death is a still greater one." The perishing thousands brought him face to face with the problems of God and immortality, and the words of Emmanuel Kant began to echo in his thoughts, "Two things overwhelm me with awe, the starry heavens and man's accountability to God." Before long these considerations bore fruit, and directed by grace he strove and faltered not, advancing step by step until at last he found peace at the "Rock of Peter," on the bosom of the Catholic church.

The forty years of his life spent in the darkness of agnosticism were by no means idle ones. Stoddard was an extensive traveler and was acknowledged as one of the foremost lecturers of his day. He gained considerable renown as a poet, but it is as an author that he is most widely known especially in this country.

"*Rebuilding A Lost Faith*," published in 1921, is an account of his lapse into agnosticism and his embracement of Catholicity. The work is laden with arguments and facts regarding controverted points of Catholic doctrine. A chapter is given to the "faith and morals" of Luther and both are a thing of shreds and patches by the time that the author has finished the chapter. In three subsequent chapters, he gives the result of his inquiries into the state of Protestantism in Germany, in America and in England—inquiries that convinced him that neither in rationalized Lutheranism nor in discordant sectarianism, nor even divided Anglicanism could he find the Authority, Unity and Catholicity which he desired. In the concluding chapters he gives the arguments which conquered his inherited prejudices to the doctrines of Papal Infallibility, Purgatory, Indulgences and worship of the Blessed Virgin and the Saints. Two years after the publication of this notable work, the author was made a Knight Commander of St. Gregory the Great, by His Holiness, Pope Pius XI.

Mr. Stoddard has just passed his eightieth milestone at his home in Merano, Italy, knowing as he himself has so beautifully expressed it, "The rapture of the homeless waif, to whom the splendors of his Father's house are suddenly revealed; the consolation of the mariner, whose storm-tossed vessel finally attains the sheltered port; the gratitude of the lonely wanderer, long lost in cold and darkness, who shares at last, however, undeservedly, the warmth and light of God's great spiritual home."

Author: *Red Letter Days Abroad*, 1884; *Glimpses of the World*, 1892; *Lectures on Travels Abroad and in America* (15 vols.), 1898-1909; *Anthology*, "Stoddard Library" (12 vols.), 1910; *Poems*, 1911; *Rebuilding A Lost Faith*, 1921; *Life of St. Gregory the Great*; *The Evening of Life* (in press); *Twelve Years in the One Hundred Eighty-eight*



Catholic Church, 1930; Translations (from German), "*Christ and the Critics*" (2 vols.), 1923-24; *Through Unrest to God*, 1930; Translations (from French), "*Theology of St. Paul*" (2 vols.), 1925-26; *Two Arguments for Catholicism*, 1927; *Life of St. Paul*, 1928.

ENNIS A. CONNELLY.

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HENRY LONGAN STUART was born in London, England, in 1875 of Irish parentage, and his education was completed at Ratchiff and Kings College in London. On his graduation from College he took up the work of journalism and became known as an author of works of fiction and poetry. He wrote many reviews of modern fiction for the press, chiefly "The New York Times." In 1907 he came to the United States and it was here that he wrote and published his novels. He was co-author of a very interesting work of great historical value: *The Civilization of the United States* and *An Enquiry*. Three years previous to his death he was appointed an associate editor of *The Commonwealth*. He died in 1928.

Author: *The Weeping Cross*; *An Unworldly Story*; *Fenella*; *In Exitu*; *The Passage*; *The Leaven*; *An Enquiry*; co-author of *The Civilization of the United States*.

WILLIAM H. CONLEY.

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REV. JOHN BANNISTER TABB, poet and educator, was born at Mattoax, near Richmond, Va., March 22, 1845. Because of poor eyesight he received his first education at home under the guidance of his mother and a private tutor. His eyesight failed him almost completely at the age of fourteen and he was forced to relinquish all his studying for the ensuing three years. He devoted this period to musical pursuits and became very proficient in this line. When the Civil War broke out Tabb entered this fratricidal strife on the side of the Confederates. He served as a blockade runner until June, 1864, when he was captured by the Union forces. He spent the remaining period of the war in a Union prison. When his release came at the end of the war, he strove to prepare himself for a musical career. He was obliged to abandon his efforts because of financial difficulties, and accepted the position of teacher in St. Paul's School, Baltimore. His religious convictions were influenced at this time by the conversion to Catholicism of his intimate friend, Alfred Curtis, and after several years of reflection, followed his example and was received into the Church by Bishop Gibbons in 1872. Not long after his conversion he became a student at St. Charles College, Elliott City, Maryland. Upon his graduation he taught in St. Peter's Boys School in Maryland and then returned to St. Charles to study his philosophy. His theological course was pursued at St. Mary's Seminary, Baltimore, where he was ordained to the priesthood, December 20, 1884. The remainder of his life was spent at St. Charles, teaching English and Bible History until he became totally blind,—a short time before his death in 1909.

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Father Tabb's only work in prose was a book compiling the rules of English Grammar, entitled "Bone Rules." It is as a poet that he gained his wide popularity and in this field he confined himself mostly to writing short poems. All of these are masterpieces of their type, and thus justify the hope expressed in one of them:

"O little bird, I'd be
A poet like to thee
Singing my native song
Brief to the ear, but long
To love and memory."

Professor Francis A. Litz, who edited and completed his poems, says that "his song is so finished, so inevitable, that improvement is rarely possible. Singular triumph of his art, indeed, his ability to capture a profound thought or a powerful emotion and imprison it within the narrow confines of a single or double quatrain! He took the whole world as his province and his originality was remarkable."

"A Little Boy of heavenly birth
But far from home today
Came down to find His ball, the earth,
That Sin has cast away.
O Comrades, let us one and all
Join in to get Him back His ball!"

Author: *Poems; Lyrics; Child Verse; Later Lyrics; Sonnets.*

* * * * * ENNIS A. CONNELLY.

SAINT TERESE of the CHILD JESUS was born on January 2, 1873, at Alencon, France, the daughter of Louis Martin. Although a canonized saint, nevertheless "The Little Flower" is an authoress and poetess who lived during the past fifty years, the period of Catholic authors that is embraced in the "Mariale." She was educated by the Benedictine Nuns and at the age of fifteen entered the Carmelite Convent at Lisieux. After a life of extraordinary piety Saint Therese died in the order of sanctity in 1897. His Holiness, Pope Benedict XV canonized her on May 17, 1925. The autobiography of Saint Therese was published shortly after her death and appeared in English in 1901, under the title of "*Sister Terese of Lisieux, the Little Flower.*" It is probably the most widely read spiritual work of modern times. All her poems have been translated by the Carmelites of Santa Clara, Calif. An example of the prowess of the Little Flower as a poetess can readily be gleaned from a stanza of her poem: "*The Unpetalled Rose.*"

Jesus, when from Try Mothers' clasp. I see Thee go,
Held by her hand;
To set thy first wee step on this sad earth below;
And trembling stand;
Before thee I would strew most tenderly a rose
In opening hour;
That Thy dear little feet so softly might repose
Upon a flower.

ROBERT TESTAGROSSA.



Philadelphia claims MARY DIXON THAYER as its own since here this modern poet, essayist, novelist and short-story writer was born in 1896. Here she was educated at Eden Hall Convent and then graduated from Springside School where she received the coveted English award. Since 1915 she has been engaged in literary pursuits, contributing largely to current magazines and periodicals, both Catholic and non-sectarian. In 1919 she was a reader for "The Ladies Home Journal" and from 1927 to 1929 she was a staff correspondent for "The Philadelphia Evening Bulletin." In addition to her literary ability this author is a tennis player of note. During the years 1920, 1924, 1927, she held the Pennsylvania Eastern State Championship, and in 1927 her national ranking was eight. In 1928 Miss Thayer became the bride of Dr. Maurice Fremont-Smith of Boston, Mass., in which city she now resides.

Miss Thayer is noted principally for her poetry, for in it her preeminence lies, although when she sets foot into other fields of literature she is not traversing unknown territory. Her chief books in verse are: "*Songs of Youth*," 1923 "*New York and Other Poems*," 1926, whose title poem merited the prize award of Contemporary Verse in 1925; and "*The Child on His Knees*," 1928. She again won the Contemporary Verse Prize for the poem "Elaine" and the Browning medal was bestowed upon her for the poem "A Prayer" in 1925.

A keen awareness of life and its destiny characterizes the author's soul to such an extent that all her works radiate a Catholic atmosphere, and reflect a meditative heart aglow with noble ideals. The ingenious simplicity and child-like tenor of her poetry is immediately perceptible, for in an inimitable fashion she portrays a poetic soul with a steady and smooth flowing style. Her poetry captivates both young and old as the author intends. "*Intellectuals*," a humorous and almost satirical expose of the self-assertive, self-appointed, so-called social worker or club-member in a staid Philadelphia society, presents our author in a new role. She has also written a book for juveniles "*End of Things*" (1927). In fine we may say that Mary Dixon Thayer knows that "Art consists in hiding art," and does so consistently.

WM. S. MCALEER.

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FRANCIS THOMPSON, poet, critic, and biographer, was born at Preston in Lancashire, Eng., in the year 1859. The middle classes, renowned for imaginative poetry, claimed him as one of their own. His father was a provincial doctor, two paternal uncles were somewhat literary; yet it is to his mother that he gave thanks for his literary ability. Francis was sent to Ushaw College, where his love for writing first showed itself. After seven years he went to Queen's College, London, to study medicine. This course was not to his liking, and without informing his father, he left the institution and became a homeless wanderer on the streets of London. He held such jobs as bookselling agent and assistant to a shoemaker, but only briefly. Often famished, often cold, receiving occasional alms, earning a few pence selling matches and calling cabs, haunting the libraries until driven away



REV. C. C. MARTINDALE, S. J.

REV. MARTIN J. SCOTT, S. J.,

REV. WILL W. WHALEN

REV. O. R. VASSALL-PHILLIPS, C. S. S. R.

REV. FRANCIS X. LASANCE



by his unkempt appearance, a hapless victim of consumption and the opium habit, finding his only friend in a nameless outcast, such were the three years that Thompson spent after his departure from Queen's College.

However, Francis managed to write a little during this period, and he sent "*Dream Tryst*," a poem written in memory of a child, to "Merry England," a magazine edited by Wilfred Meynell. Mr. Meynell, after considerable difficulty, located the poet and brought him to his home, where he treated Thompson as a friend and honored guest. From this time on, Francis Thompson devoted himself to literature. "*Daisy*," and the magnificent "*Ode to the Setting Sun*" were the first fruits of this resurrection. Although, he lived into the twentieth century, dying in 1907, practically all his best work had been written before 1897.

In the field of prose, Thompson was also capable and distinguished. His essays, mostly on literary themes, are very uneven; some of them merely hack work, others keen in thought, moving in emotion, and superb in style. He wrote a very good biography of St. Ignatius of Loyola, and a brief ascetical treatise on "*Health and Happiness*." His study of "*Paganism Old and New*" is an exposition of the essential dullness and sadness of the paganism of both ignorance and unbelief.

His poetry, now collected in an excellent two volume edition, originally appeared in the groups, "*Poems*," "*Sister Songs*," and "*New Poems*." Many of them are expressions of his regard for the members of the Meynell household. Some notion of his versatility may be gained by a reading of, "*Little Jesus*," "*Buona Notte*," "*The Passion of Mary*," "*An Anthem of Earth*," and "*To the Dead Cardinal of Westminster*." But the name and fame of Francis Thompson are most closely associated with "*The Hound of Heaven*," one of the most notable odes in universal literature. Its vision of life is clear and penetrating, its lyric sweep as the rise and fall of the ocean waves, its poetic imagery, rich, varied and original. The theme is a soul stirring application of St. Augustine's saying: "Thou hast made us for Thyself, O God, and our hearts are restless ever till they find rest in Thee." It portrays the weak and erring soul of man, fleeing timorously from the pursuing love of God, seeking comfort in human love, in the fellowship of little children, in the beauty of nature and the intricacies of art, but it finds all hollow, all aloof, all unresponsive as ever the unhurrying chase proceeds; then suddenly it hears the voice of Eternal Love, and the pursuit is finished, love has conquered.

JOSEPH TOMKO.

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REVEREND HERBERT THURSTON, S. J., was born in London, England, in 1856. His education was pursued at Mount Saint Mary's College, Chesterfield, and at Stonyhurst. Beaumont College later conferred upon him the Master of Arts degree. He was ordained to the priesthood in 1890.

Father Thurston has written a great many articles for the pages of Catholic periodicals in England and America. He is a joint editor of the Westminster Review and is at present revising and editing Butler's "Lives of the Saints" which will be completed in twelve volumes.

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Author: "*The Life of Saint Hugh of Lincoln*, 1898; *Holy Year of the Jubilee*, 1900; *Lenten Holy Week*, 1904; *The Stations of the Cross*, 1906; *The War and the Prophets*, 1914; *Memory of Our Dead*, 1915.

FRANCIS GALLAGHER.

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MARY AGNES TINCKER, was the first great Catholic novelist that this country produced. Some critics have gone so far as to say that her two novels "*The House of Yorke*" and "*Grapes and Thorns*" have not yet been surpassed by American Catholic novelists. Unfortunately these works which were published in book form by the "Catholic World" are very rare and have not as yet been reprinted.

Miss Tincker was born in Ellsworth, Maine, in 1833. Her love for New England is reflected in all her works. In 1853 she entered the Catholic Church and with her pen she did much to make the Catholic religion better understood in that anti-Catholic time. She served as a nurse during the Civil War. In 1863 she moved to Boston. About ten years later her two great novels mentioned above appeared in serial form in the "Catholic World" and they were praised both in this country and in England.

After this she went to Italy and made her home in Rome. Her Italian experiences were incorporated in "*Six Sunny Months*" more of a description of Rome of that time than of fiction. After this it seems that she imbibed some of the criticism of the Church which was then rampant in Rome. "*Signor Monaldini's Niece*" and a number of other Italian novels were published by her at this time.

In 1887 she returned to Boston. "*Autumn Leaves*," a number of poems and short stories was her last work. In this book she is more natural than in her Italian novels. It is to be hoped that Miss Tincker will yet receive her proper place in American Catholic Literature.

JOHN KENNY.

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The new movement which is making itself felt in modern religious poetry in Ireland to-day may be said to have taken its inception from KATHERINE TYNAN (Mrs. Henry Albert Hinkson).

The daughter of a sympathetic and broad-minded country gentleman, Mrs. Hinkson was born in Clondalkin, one of the rural sections of Dublin, on February 3, 1861. She was educated at the Dominican Convent of St. Catherine of Sienna in Drogheda until she was fourteen years of age. The balance of her education was obtained in her home, mainly by her own energy, her inordinate love of study and the kindly aid of an indulgent and sympathetic father. Her writing began at the age of seventeen years, but she did not publish her first book until after her twenty-fourth birthday. Some of her first poems appeared in "Young Ireland," a Dublin publication, and her first contributions to an English periodical were accepted by "The Graphic."



Louise de la Valliere and Other Poems, her first political publication, was enthusiastically received by John Ruskin, the Rossettis and the public in general. It is rather curious to note the Rossettian tinge which is so prevalent throughout this book and her declaration that she had never read Rossetti until after these poems were printed is singular.

Katherine Tynan has also been a prolific writer of prose. Her first prose work, *A Nun, Her Friends and Her Order*, was published in 1892; and since then, she has issued volumes of prose at regular intervals. She rarely fails to introduce a breath of poetry and quiet grace into her narrative, however, and she seems to wax dreamy, graceful, poetical and sentimental by turns. Her fiction is readable and sprightly, but rarely contains any dramatic force or intensity and seems lacking in suggestions of personality. Her matter is never very full and she effects her change upon a small scale of topics, but she is, at least, attractive in her style and incorporates her gifts of lending a gentle vein of poetry to her narratives.

Her importance, after all, does not lie in her novels and she remains essentially a poet, an authentic singer with a true lyric note. She seems to have caught her note from the birds in the Irish trees and she is happiest when she is portraying emotions which have the innocence of childhood. Her songs have that homely Irish flavor which gives expression to itself in symbolic and metaphorical language. She is never speculative, but always devoutly tender in her treatment of her subjects.

Author: *Louise de la Valliere*, 1885; *Shamrocks*, 1887; *Ballads and Limerick*, 1890; *A Nun, Her Friends and Her Order*, 1892; *A Cluster of Nuts*, 1894; *Land of Mists and Mountains*, 1895; *An Isle in the Water*, 1895; *The Way of a Maid*, 1895; *Miracle Plays*, 1896; *That Sweet Enemy*, 1901; *Her Ladyship*, 1903; *A Daughter of Kings*, 1905; *Late Songs*, 1917; *Irish Poems*, 1913; *Herb O' Grace*, 1918; *Her Fathers' Daughter*, 1918; *Denys the Dreamer*, 1920; *Even Song*, 1928; *Little Books of Carols*. Poems: *Twilight Songs*; *A Girl of Galway*; *Men and Maids*; *Moated Grange*; *The Story of Our Lord*; *For the White Rose*; *The Golden Lily*; *The Great Captain*; *The Queen's Page*; *Cuckoo Songs*; *The Wind on the Trees*; *Irish Love Songs*; *St. Francis and the Wolf*.

JOHN BELL.

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MRS. SIGRID UNDSET, the Norwegian novelist, was born in 1882, the daughter of one of the best known archaeological scholars of Norway, the late Dr. Ingvald Undset. It was while working with her father that Sigrid Undset gained extensive knowledge of Norwegian history of the fourteenth century. We might say that it was the means by which she was brought into the fold of the Catholic Church.

Mrs. Undset's works are particularly devoted to a revelation of Catholic life in the Middle Ages in order to better show her Protestant countrymen the truth concerning the Church at that time.

Her novel, "*Kristin Lavransdatter*" is a trilogy of Catholic Norway during the fourteenth century. It is epic in the extent of its emotions, historical in its faith-



fullness to detail, and sermonical in appeal for a return to the lost Faith of Medieval Norway. It is a saga, bearing names which appear strange and exotic to us, but nevertheless the characters are especially human and easily visualized in their particular roles. Kristin Lavransdatter, the leading character spends a year in a convent, and by chance happens to meet Erlend Nikausson, a man of questionable past life. Their marriage, following subsequent to their mutual sin, is one of remorse, repentance and disillusionment, especially on the part of Kristin. The haunting realization of her sin transforms her into a scolding shrew and indeed she becomes a virtual thorn to the natural complacency of her husband. The novel ends, with the death of her father and husband, and her return to the Nuns of Nonnesetter to offer her remaining life as an heroic act of charity.

Mrs. Undset has written several other novels which include: "*The Master Hestviken*" and "*Olav Audunsen*."

THOMAS MANNING.

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REV. OLIVER R. VASSALL-PHILLIPS, C. SS. R., was born March 3, 1857, at Clifton, Bristol, England. He attended Eton College and then entered Balliol College, Oxford University, where he received his B. A. degree. Formerly a member of the Church of England, he was converted to the Catholic Faith in 1878. In 1881 he made his profession as a Redemptorist and was ordained in 1884. He was rector of several parishes including Mt. Alphonsus, Limerick, Bishop Eton, Bishop's Stortford, and Kingswood, Bristol. During the World War he served as a field chaplain with the British forces.

As a writer he has devoted much of his time to matters of religion. Several of his works are of an apologetic nature, although he has also written biographical and ascetical books. He has translated several volumes including the "*Writings of St. Optatus of Milevis*," St. Cyprian's "*De Unitate*" and Batiffol's "*Papacy and Catholicism*." Several magazines and reviews contain contributions made by him.

His most important and popular works are "*Catholic Christianity*" and "*The Mother of Christ*."

Author: *Mary, Mother of God*; *Tom Smith's Conversion*; *On the Unity of the Catholic Church*; *The Mustard Tree*; *The Mother of Christ*; *St. Clement Hoffbauer*; *Catholic Christianity*; *After Fifty Years*; *Translation of the Writings of St. Optatus of Milevis*; *Translation of Batiffol's "Papacy and Catholicism"*; *Translation of St. Cyprian's "De Unitate"*.

M. C. POLCHA.

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DOM ANSCAR VONIER, O. S. B., was born November 11, 1875, in Ringschnait, Wurttenburg, Germany. When thirteen years old he entered the schools of the Benedictine Abbey at Buckfast in England, where he completed his studies, finishing his philosophy in 1900. The same year he matriculated in the College di San Anselmo in Rome, Italy, and received the Degree of Doctor in Philosophy. Ordained

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a priest in 1898, he held various offices of trust in his community, and was elected Abbot, October 18, 1906, which office he still holds. Raised to the office of Abbot at the early age of thirty-one, Dom Anscar saw the possibility of realizing the dream of his life, the restoration of his abbey. Money was scarce and the project seemed impossible, but the energy of the Abbot and the cooperation of the monks have succeeded after fifteen years of toil in restoring this ancient religious home of Benedictine life in England. "The Times," Aug. 3, 1922, writes: "The opening by Cardinal Bourne to-day of the first portion of the restored abbey church at Buckfast in Devonshire is an event of interest to many outside the Roman obedience. It brings back vividly to our imagination the ages of faith, not by the size of the church—it is, in fact, less than half the length of St. Paul's—but because the Benedictines have built it with their own hands. It is more than fifteen years ago that this small colony of French Benedictines, under their young and energetic Abbot, Dom Anscar Vonier, resolved to build the Abbey church. There was then only one brother who knew how to handle a hammer and trowel, and to him was assigned another brother to mix the mortar. Little by little more brothers with the necessary skill were added; but at no time have masons numbered more than six, and the average has been only four." Despite the preoccupation in building and in the management of his community Dom Anscar found time to give the world a series of books on the spiritual life that have already won for him the title of Master of Ascetical Theology. As a writer he is perhaps the foremost exponent of the principles of the spiritual life in the English-speaking world to-day. His graceful style, his clear, logical exposition and profound knowledge of divinity mark him a master, but it is not this that has won universal recognition for this humble son of Saint Benedict. It is his spiritual sense of the value of the doctrines of the Christian Faith that touches the heart and creates a new interest in long discussed subjects. One must read his books to realize their spiritual value. *The Human Soul*, (1913), is perhaps his best book but one hesitates to select in the midst of the constant interest which comes with the reading of each successive publication.

Author: *The Human Soul*, 1913; *The Personality of Christ*, 1915; *The Christian Mind*, 1921; *The Divine Motherhood*, 1921; *A Key to the Doctrine of the Eucharist*, 1925; *The Life of Christ*, 1927; *The Life of the World to Come*, 1927; *The New and Eternal Covenant*, 1930.

CLIFFORD HALEY.

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It seems strange that modern times should produce such great minds of history as we have had in the nineteenth and twentieth century. Lingard, Hergenroether, Janssen, and last but indeed not the least, Dr. Pastor. LUDWIG VON PASTOR was born at Aix-la-Chapelle, France, January 31, 1854. His father, a Lutheran, intended that Ludwig should follow the traditional religion of the family, but after the death of Herr Pastor, Ludwig was brought up a Catholic by his ardent mother. He received his early training at the hands of the parish priest, Father Tyssen and later he at-

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tended the Frankfort gymnasium, whence he graduated with honors in 1875. Upon the advice of Dr. Janssen, his teacher, who recognized in him extraordinary talents for history, Pastor continued his studies at the Universities of Louvain, Bonn, Berlin, and Vienna.

Moved by reading a copy of Ranke's "History of the Popes," he foresaw a great opportunity for presenting the true facts of the papacy. Having set his ideal, Pastor sought permission to the Vatican Archives but was denied at first, since at that time even the Cardinals were forbidden under the pain of excommunication to enter the secret chambers. This however did not discourage the ambitious Pastor. He again applied to Rome and finally on the 13th of August, 1883, Leo XIII, by a special Brief (*Saepenumero considerantes*) threw open the whole Archives to all the historians of the world, thus defeating the much spoken accusation that "the Church opposes science." Taking advantage of this great privilege, enjoyed by no one before his time, Pastor worked zealously, with truth as his single end, until he produced the best and perhaps the greatest history regarding the papacy. The work, requiring immense labor, so weakened his already frail condition, that in 1928 at Innsbruck, Tyrol, he passed from this life.

The "*History of the Popes*," his "opus magnum," comprises twenty volumes in the English translation. In this work he presents unprejudiced facts regarding the papacy, from 1305 to 1572—beginning with Clement V and ending with Pius V. The whole work breathes science rather than literature. He consulted the best authorities on questions of art, literature, theology and diplomacy, although in none of these was he himself deficient.

Other historians (Ranke) regarded the papacy as a great political power, contributing much to the progress of the world. Not so with Pastor. He considered the papacy in a spiritual manner giving it due respect both for progress and power. Whatever other historians stated by mere "historic sense," Pastor proved by documentary evidence, thus establishing the essential part in history, the surety of facts. Unlike other followers of this branch of science, Pastor was never over-confident in his field of endeavor, as he accepted corrections with the progress of time.

Other works of his are in German. "*Katholic Reformation*" and "*The Frescoes in the Sistine Chapel*" are two of his recent productions. However, his "*History of the Popes*," established his fame and for that reason he is called the "Historian of the Popes." This magnificent work has won the favor of the best critics of the world, and has compelled a new estimate of the papacy among the non-Catholic historians and teachers.

—BROTHER GREGORY.

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REV. EDMUND ALOYSIUS WALSH, S. J., was born in Boston, Mass., October 10, 1885. He received his education at Boston College and the Jesuit Seminaries at Frederick and Woodstock, Maryland, and Poughkeepsie, New York, later specializing at the Universities of London, Dublin, Innsbruck, Austria and other

European institutions. Dr. Walsh received his degrees of Bachelor of Arts and Doctor of Philosophy from Georgetown University, and received his degree of Master of Arts from Woodstock. In 1902 he joined the Society of Jesus and was ordained to the Holy Priesthood in 1916. During the World War he served on a special committee to administer the S. A. T. C. in connection with the War Department, and in 1922 was appointed Director General of the Papal Relief Mission to Russia. At the present time, besides being vice-president of Georgetown University and Regent of its School of Foreign Service, he is President of the Catholic Near East Welfare Association.

Dr. Walsh has placed before the public a clear, vivid and concise analysis of the late monarchical regime in Russia in his book *"The Fall of the Russian Empire."* The author is recognized universally as one of the best authorities on Russia today, and rightly so, for having worked among these people during the years 1922-23, he was able to study their customs, manners and temperament as well as the present form of government.

The comparison between Russia under the Czars and Soviet Russia is interestingly elucidated by relating the life and tyranny of the former rulers of Russia, and the fall of the Russian Empire under Nicholas I, through the diabolical works of Rasputin; and then showing that same country under a most ungodly, unprincipled and destructive demon, Lenin, the father of the present Soviet and Communistic government existing in Russia today.

A pamphlet recently edited by Dr. Walsh manifests the fruit now being reaped from the seeds planted by Lenin, under Soviet Russia's present Dictator, Josef Stalin; that of dethroning God from the hearts and minds of the Russian people, and the stamping out of every form of religion, thereby filling Russia, or wherever the Red Flag is flying, with corruption, paganism, and immorality.

Dr. Walsh has recently returned from Europe, and has secured new data on Communism, and we may expect in the near future to read, in his pleasant style, of the new developments in Russia, when the book which he now is compiling comes from the press.

Author: *"The Fall of the Russian Empire;" "Why Pope Pius XI Asked Prayers for Russia on March 19, 1930."* (Pamphlet).

—JOHN R. REICHERT.

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DR. JAMES J. WALSH was born in Archbald, Luzerne County, Pennsylvania, on April 12, 1865. His early education was obtained in the local public and parochial schools and his preparatory schooling at St. John's College, Fordham, where he continued for his B. A. and M. A. degrees. He then spent six years with the Jesuits until the condition of his health forced him to discontinue his studies. For several years he travelled and browsed about in libraries and then entered the medical school at the University of Pennsylvania. After obtaining his medical degree in 1895, he spent three years in European scientific circles. He was at Virchow's laboratory for over a year, at the Pasteur Institute in Paris, in Vienna, in Russia, and de-



voted some time to visiting various German universities. He returned to New York and became assistant editor of "The Medical News" and an instructor in medicine at the Polyclinic Hospital and School for Graduates. He was appointed a professor of clinical medicine at Fordham, and later became Dean of that university's School of Medicine.

Dr. Walsh is one of the most widely-read living Catholic authors of non-fiction in America. Although he has written over thirty volumes to date, the one which brought about his greatest popularity is "*The Thirteenth Greatest of Centuries*," first published in 1907 and which is now in its seventieth thousand. Several years ago, when "America" conducted a popular canvass in its columns to determine the ten greatest Catholic books written in the English language during the past century, this book of Dr. Walsh's received from the thousands who made selections, the highest rating of any by a living American Catholic. Its success is all the more remarkable when consideration is given to the fact that a quarter of a century ago, very little interest was taken in the Middle Ages, a period popularly conceived to be one of ignorance and superstition. Dr. Walsh has done much to break down this misconception of a most important historical era not only in the book mentioned, but also in a prior one, "*The Popes and Science*," (written to refute White's claim in his "Warfare of Science and Theology" that a Papal Bull forbade dissection) and in many succeeding works.

His medical training and his knack of presenting historical information in an easily read style have produced many of his most interesting books—"Old Time Makers of Medicine," "Catholic Churchmen in Science," "History of Medicine in New York State," "Religion and Health," etc. He has also produced works of a more purely scientific nature—"Pastoral Medicine" (with Dr. Austin O'Malley), "Psychotherapy," "Health Through Will Power," etc. In the field of biography, Dr. Walsh has written an informative volume of America's seven Cardinals—McCloskey, Gibbons, Farley, Hayes, Mundelein, O'Connell, and Dougherty, all of whom he has personally known. The subject of his latest book, "*Mother Alphonsa; Rose Hawthorne Lathrop*," he also knew intimately during the many years he actively cooperated in her charitable work for the relief of incurables.

Dr. Walsh has contributed to every important Catholic periodical in the United States, and to many Catholic papers. He has been a president of the American Catholic Historical Society and a valued contributor to the records of that society. He also wrote for medical publications and such secular magazines as "The Independent." He has delivered addresses before numerous medical schools and state medical associations and has the distinction of having made commencement addresses at most of the Catholic colleges and universities in this country.

The degrees of Ph. D., LL. D., Sc. D., and L. H. D., have been conferred on Dr. Walsh by various American universities and the Pope has honored him with the Knighthood of St. Gregory with the Star.



Author: *Pastoral Medicine* (with Dr. Austin O'Malley), 1906; *Makers of Electricity*, 1909; *Old Time Makers of Medicine*, 1911; *Education How Old the New*, 1911; *Modern Progress and History*, 1912; *Psychotherapy*, 1912; *The Century of Columbus*, 1914; *Catholic Churchmen in Science* (three volumes), 1917; *History of Medicine in New York State* (five volumes), 1919; *Success in a New Era*, 1919; *Health Through Will Power*, 1920; *Religion and Health*, 1920; *Cures*, 1923; *Safeguarding Children's Nerves*, 1923; *What Civilization Owes to Italy*, 1923; *The World's Debt to the Catholic Church*, 1924; *History of Medicine* (Tice's System of Medicine), 1925; *Spiritualism a Fake* (with Dr. Hereward Carrington's "Spiritualism a Fact"), 1925; *Eating and Health*, 1925; *The World's Debt to the Irish*, 1926; *Our American Cardinals*, 1926; *These Splendid Priests*, 1926; *These Splendid Sisters*, 1927; *Laughter and Health*, 1927; *The Catholic Church and Healing*, 1928; *A Catholic Looks at Life*, 1928; *The History of Nursing*, 1929; *Mother Alphonsa: Rose Hawthorne Lathrop*, 1930.

WILLIAM S. MCALEER.

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THOMAS J. WALSH was born on October 14, 1875, at Brooklyn, N. Y. He received his primary education from private tutors, later attended St. Francis College, Brooklyn. He then attended lectures at St. Francis Xavier College, New York, where he received his Master's degree in 1895. Thomas Walsh also attended Columbia University and Georgetown University receiving his Doctorate of Philosophy from the latter in 1897. He was one of the first Celtic revivalists in America and was a well known student of Spanish history and customs. He wrote the poem commemorating the Grand Army of the Potomac Reunion. Thomas Walsh has contributed articles to "The New International Encyclopedia;" "Current Literature," "Atlantic Monthly," "Ave Maria" and numerous other magazines and periodicals. At the time of his death in October 29, 1928, he was an associate editor of "The Commonwealth."

In his volume "*Catholic Anthology*," Thomas Walsh has included in a chronological order the best of Catholic poetry from the time of Christ to the present day. He devotes a lengthy section to poems written by men outside the Catholic Church, but bearing a Catholic aspect.

Author: *To the Martyrs of the Prison Ships*, 1910; *Pilgrim Kings*, 1915; *Ruben Dario*, 1916; *Gardens Overseas*, 1917; *Hispanic Anthology*.

E. LYNCH.

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WILFRID WARD, son of William George Ward of the Oxford Movement and nephew of Bishop Ward, was born at Old Hall, Hertfordshire, England, in 1856. He received his early education in Saint Edmund College at Old Hall and the College of Ushaw at Crook Hall. He left the latter institution to enter the Gregorian University at Rome, but returned, some time later, to England and entered the London University where he completed his scholastic education. Having the desire to follow in the footsteps of his father and receiving inspiration from the life and works

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M A R I A L E



ISABEL CLARKE

THOMAS F. MEEHAN

SIR PHILLIP GIBBS

KATHERINE BREGY

CHARLES PHILLIPS



of the illustrious Cardinal Newman, it became the purpose of his life to have Catholic scholars recognize the lawful claims of science and to have the modern world consider without prejudice the Catholic viewpoint. Serious study along these lines soon had effect and his works began to attract attention. In 1890 he was offered the chair of Philosophy at Ushaw College and in 1896 he became associated with the founding of the Synthetic Society for the discussion of the philosophical basis of religious belief. Ten years later he succeeded his father to the editorship of "The Dublin Review." He died at Hempstead, England, April 9, 1916.

Having chosen Cardinal Newman as the model from which to weave the pattern of his own life, it was natural that Wilfrid Ward should record the life of the eminent Churchman. This record, known to the entire Catholic world as "*The Life of Cardinal Newman*," is truly "a masterpiece of impartial biography." From no other period of literature has there come to us a more delightful tale of the life of this great man. His long quest for the True Light, his joy and consolation when he embraced the Catholic Faith, the trivial incidents of his life, all are told in the simple style of a man who understood and sympathized with him. Several other biographies were written by Wilfrid Ward, among which he set down in two accounts the life of his father, but none can excel his "Life of Cardinal Newman."

An excursion into another field besides biography was his philosophical works. In an attempt to span the chasm of differences existing between the Church and Science, Ward offered to the world several treatises along this line. Each and every one of these works is deserving of merit and it becomes a difficult matter to place one before the other in an order of importance. It seems, however, that "*The Wish to Believe*" and "*Persons and Problems*" surpass in a slight degree, his other efforts. In "*The Wish to Believe*," our author sets forth an excellent study of the psychology of religion and in "*Problems and Persons*" there is reflected the sound reasoning of a man who knows the truth and speaks it.

In perusing the works of Wilfred Ward, a reader is impressed with the quality of his style. He combines the exactness of the philosopher with the correctness of the historian and the smoothness of the essayist but he stays free of the fetters which bind so many of the writers in such fields. In this he has reached the goal for which numbers strive and few attain. When one considers the stock from which Wilfred Ward sprung, it would have been strange had he been other than what he was and no greater tribute can be given him than that of the French critic, Abbe Dimnet who wrote: "It is a rare and happy circumstance for a layman to have been disciplined in theology without loosing in consequence any of his activity and independence."

Author: Biography: *William George Ward and the Oxford Movement*; *William George Ward and the Catholic Revival*; *Life and Times of Cardinal Wiseman*; *Memoirs of Aubrey De Vere*; *The Life of Cardinal Newman*. Philosophy: *Problems and Persons*; *Men and Matters*; *The Wish to Believe*; *The Clothes of Religious Witnesses to the Unseen*; *Lost Lectures*.

JOSEPH F. TREXLER.

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The difficulties and meagre recompense confronting writers of Catholic fiction in England were no deterrents to the zeal of MRS. WILFRID WARD, one of the truly great English Catholic novelists of the present day.

Born in London on May 18, 1864, Mrs. Ward was christened Josephine Mary Scott. Her father was James Hope Scott and her mother, Lady Victoria Howard, a sister of the late Duke of Norfolk. She was privately educated at Abbotsford and Arundel Castle, where she spent her childhood. She pursued with great fervor the studies of English, French and Italian literature and art.

Always deeply interested in the work of her late husband, the gifted militantly Catholic Wilfrid Ward who edited *The Dublin Review* for the ten years prior to his death. Mrs. Ward is furthering and inculcating the same ideals in behalf of which her husband spent most of his life and using her art as a weapon in the battle for a better understanding of Catholicism.

Story-telling welds concepts in life, and ordinary folks love it because they have always followed a leader; no writer of fiction can achieve leadership until he becomes an artist and no artist is worth bothering about unless he can rebuild his dreams from the stuff of which life is made up. Mrs. Ward is one of the few who can do just this. She is an intelligent and artistic woman who moves freely in cultivated circles. She is in touch with modern religious and social problems and can discuss them with uncommon insight. To the English novel Mrs. Ward brought a thorough acquaintanceship with the environment with which she deals in her books.

She never gets out of sight of religious influences and rather than treating them as matters of controversy, she employs them as social forces. She has a gift of consummate skill in unfolding the intimacies of a situation and her tact in the employment of the novel as a critique of institutions smacks of the psychological. She is artistic enough to be able to do justice to the perfume of a rose which requires not merely a sense of smell but an understanding heart.

"*Not Known Here*" is in many ways her best novel. It is a war story which has been handled by Mrs. Ward in a very praiseworthy manner. All her novels demonstrate her effectiveness in portraying human character, which do not appear in her books as figures in black and white wood, but living creatures. Her people are not dull figures who wander through the pages doing dull things. Some of her menfolk are charming and find life anything but harsh and bitter, but Mrs. Ward has done her best work with the women and shows that they have souls, something which a dispassionate survey of modern fiction would seem to interrogate.

Author: *Not Known Here*; *One Poor Scruple*; *Out of Due Time*; *The Light Behind*; *Great Possessions*; *The Job Secretary*; *Horace Blake*; *The Plague of His Own Heart*; *The Shadow of Mussolini*.

JOHN D. BELL.

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Ever since his entrance into the religious life, the venerable FATHER ERIC WASMANN, S. J., has devoted himself to a thorough study of the biological sciences,

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and judging from his works and life, he has also been very successful, reconciling the study of science with the study of philosophy and theology.

He has contributed much to modern literature, science, religion and philosophy, the benefits of which even the English-speaking people derive through translations from the German. Among his writings are: *"Modern Biology," "Psychical Capabilities of Ants," "Instinct and Intelligence in the Animal World," "Biology and the Theory of Evolution," "Development of Instincts and the Comparative Study of the Mental Activities of Ants and of the Higher Animals," "The Berlin Discussion of the Problem of Evolution"* and *"Christian Monism."*

In the *"Berlin Discussion"* we can trace the great ability of Father Wasmann. The discussion took place at Berlin in February, 1907, between eleven leading scientists of Germany and himself. We see him here battling at great odds, the eleven scientists all on the opposition, and certain agreements as to the conditions of the discussion completely disregarded; but Father Wasmann serenely upheld his side of the discussion, knowing that he was right, a consolation which only a thorough scholar and a clear thinker can enjoy. In the course of the discussion, Professor Plate, one of the chief opponents, bestowed upon Father Wasmann one of the greatest compliments that could be given to a priest in the field of science when he declared him to be "a remarkable combination of a scientist and a theologian." We never find the two conflicting in Father Wasmann, for he shows us plainly that there is no contradiction between science and theology, since they both have their common origin in truth.

ANTHONY TUREK.

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REV. WILL W. WHALEN, one of the most prolific of Catholic writers, in contradiction to general opinion, is a quiet unassuming country priest, and pastor of a small congregation at the "Old Jesuit Mission" church in the beautiful Buchanan Valley, situated in the heart of the Blue Ridge Mountains of Pennsylvania.

Father Whalen was born at Mt. Carmel, Pennsylvania, and was educated at St. Charles College, Ellicott City, Maryland; St. Charles Seminary, Overbrook, Pa., and at Mt. St. Mary's Seminary, Emmitsburg, Maryland.

In the years preceding his philosophical and theological studies, Father Whalen was a reporter on a newspaper. Later he became an actor, and finally entered the seminary to study for the priesthood. Upon his ordination, he was given charge of the "Old Jesuit Mission," where he found a small congregation of miners and farmers struggling under the heavy burden of keeping up the parish church. Ever willing to do more than his share, and desiring to help the poor and needy of his flock, Father Whalen entered upon the career of a writer. In this, he was successful from the beginning. His books were widely circulated, and even though he has received the criticism usually attendant upon one entering the field of literature, he proved beyond the shadow of a doubt that he was a fixture in the realm of fiction.

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Father Whalen has a style peculiarly his own. He does not strive for nicely turned phrases; nor does he write for the delight of intellectuals, but tells his stories in the simple, straightforward language of the mining folk among whom he lives. He has immortalized his characters in his tales of the Pennsylvania coal fields and made them appear as real living beings, and not the staid cut-and-dried heroes and heroines of some best sellers.

During the last twenty years, many books have come from his pen, but his most ambitious work is a novel entitled "*The Golden Squaw*," the story of a beautiful white girl stolen on the eve of her marriage of her Bavarian lover by the Indians, among whom she spends an exile of seventy-five years. Compelled to marry a Seneca brave, she becomes the mother of a number of half breed children. But despite hardships and cruelties, she maintains a life of purity and holiness, and was so respected by the Indians that they called her "A Flash from the Wings of the Great White Spirit." Like Evangeline, she eventually meets the lover of her youthful days, by whom, she has never been forgotten. To him, her memory has been a sacred influence, and their final parting is one of the most touching scenes in modern literature.

He has made many contributions to Catholic publications and non-sectarian periodicals.

Author: *Ex-Seminarian*, 1914; *Twilight Talks to Tired Hearts*, 1914 (revised 1926); *The Golden Squaw*, 1926; *The Girl from Mine Run*, 1926; *The Ex-Nun*, 1927; *The Girl Who Fought*, 1927; *Strike*, 1927; *Priests*, 1927; *Novels*, 1927; *The Forbidden Man*, 1927; *The Irish Sparrow*, 1927; *The Celibate Father*, 1928; *What Priests Never Tell*, 1928.

ALBERT L. GLASS.

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OSCAR WILDE was born in Dublin, Ireland, in 1856, the son of Sir William and Lady Wilde. He studied at Trinity College, Dublin, and received his degree from Oxford in 1878. Throughout his course Mr. Wilde evinced marked ability in prose and poetry. His early poems were published in 1881. He produced some very successful plays. He died in Paris, France, in 1900.

Author: *Poems*; *Ave Gratia Plena*; *E Tenebris*; *Ave Imperatrix*; *Requiescat*; *Theocritus*; *The Ballad of Reading Gaol* Prose: *The Picture of Dorian Gray*; *Fairy Tales and Poems in Prose*; *Salome*; *The Importance of Being Earnest*; *Lady Mindermere's Fan*; *An Ideal Husband*; *A Woman of No Importance*; *De Profundis*.

JOHN R. REICHERT.

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MICHAEL WILLIAMS, journalist, critic and one of the most influential lay Catholics in America, was born in Halifax, Nova Scotia, February 5, 1877. He attended St. Joseph's College, New Brunswick, but due to the untimely death of his father, was necessitated to leave school and assist in the support of the family. He

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had from his youth evidenced an inclination and ability to write, and not long after his family moved to Boston, he secured a reportorial position on "The Post" of that city. He also served in the same capacity for the "New York World" and the "Evening Telegram," and later became city-editor of "The San Francisco Examiner." In 1913 he was in Mexico as a special correspondent of the International News Service, and during the World War and immediately after it, was editor of the National Catholic War Council Bulletin. He is now the editor of the Commonweal, the organ which he founded as one of the Calvert Associated, a society organized to combat religious bigotry in America. Gonzaga College of Washington, D. C. has conferred on him the honorary degree of Litt. D.

Dr. Williams was born a Catholic, but influenced by Socialistic associations, he drifted away from the Church. But this soul was never at rest, however, until upon reading an autobiography of St. Theresa, he again saw the true light of Catholicism. The story of his religious difficulties is very interestingly related in his "*Book of the High Romance*" published in 1918.

In 1925, in an attempt to repay the debt he owed St. Theresa, he wrote a study of this great Carmelite saint which he called "*The Little Flower of Carmel*." In this book of only one hundred pages, he writes enthusiastically of the subject so near to his heart. He attributes to her his great indebtedness in bringing him back to the fold, and hails her as "the greatest woman of modern times."

"*Little Brothers of St. Francis*," published in 1926, merited the following criticism in America—"It will be read with pleasure by young and old alike. Unobtrusively it holds up a hero whom our boys and girls are bound to admire and love. Without any attempt at preaching it is rich in practical moral lessons. The author has been especially happy in signaling out from the great amount of material Saint Francis' life furnishes just those facts and anecdotes that will make history fascinating for those for whom it is intended."

The greatest contribution of Dr. Williams to Catholic literature is his book "*Catholicism and The Modern Mind*." In this book he refutes the arguments of the opponents of Christianity, and shows that the Catholic Church, "the only authentic Christianity" is the only hope of Western civilization.

Author: *Good Health and How We Won It* (with Upton Sinclair), 1909; *The Book of the High Romance*, 1918; *American Catholics in the War*, 1921; *The Little Flower of Carmel*, 1925; *Little Brothers of St. Francis*, 1926; *Catholicism and the Modern Mind*, 1928.

EUGENE BRADLEY.

* * * * *

REVEREND BENEDICT WILLIAMSON, C. SS. S., was born in London in 1868. Finishing the usual preparatory training, Father Williamson was a student of law and later of architecture.

He was received into the Catholic Church at Farm Street in 1896 and was sent to Rome for a course of study in philosophy and theology at Beda College, from

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which he was ordained to the Holy Priesthood in 1909. From 1909 to 1915, Father Williamson was in charge of St. Gregory's Mission at Earlsfield, Surrey, and subsequently at Cobham. In 1912, he was made superior of the new Novitiate of the Bridgettine Order and during the last two years of the Great War, he was an Army Chaplain.

Some of the books Father Williamson has written, border on the mystical state and in his "*Triumph of Love*" and "*Supernatural Mysticism*," this fact is predominately true. "*The Book of Life*" is somewhat different from most previous works on the life of Jesus Christ in that a succession of short and easy chapters are devoted to separate events simply to get the reader to stand and hear and see Christ as He walked and taught and suffered and died and rose again.

Father Williamson's experiences while chaplain in the British Army are a favorite subject of his writings and the Bridgettine Order holds a major place in his writings which have been remarkably influenced by its holy founder.

He was for five years editor of the popular English magazine, "The Catholic Review," and is at present in Rome.

Author: *Supernatural Mysticism, The Bridgettine Order, The Mother Life, The Straight Religion, Happy Days in France and Flanders, The Book of Life, The Sure Way of St. Theresa of Liseaux, The Lateran Treaty, The Triumph of Love, The Real Thing.*

JOSEPH MCCAUSLAND.

* * * * *

SIR BERTRAM C. A. WINDLE was born in Mayfield, Staffordshire, England, May 6, 1858, and died in Toronto, Canada, in 1929. He was the son of Reverend S. A. Windle, minister of the Established Church of England. He entered the Catholic Church in 1863. Having received his education in Kingston, Repton, and Derbyshire, he matriculated at Trinity College, Dublin, Ireland. He was the co-founder and afterwards Dean of Medicine in the University of Birmingham, England. In 1904 he was made president of Queen's College in Cork, Ireland, and achieved his idea of a national university in Ireland by the associating of his institution with Dublin and Galway.

After entering the Church Sir Bertram added to his other duties that of apologist for his faith. In 1907 Pope Pius X made him a Knight of Saint Gregory, and King George of England knighted him in recognition for his services to education. In 1912 Pope Pius XI honored him with the degree of Doctor in Philosophy. He was medical examiner at Glasgow, Trinity and Cambridge, and Fellow of the Royal Society. He wrote extensively on anatomy, archeology and teratology, but he is best known in America as an apologist. Coming to Canada in 1919 he accepted a professorship in St. Michael's College, Toronto, and was later elected president of the Catholic Truth Society of Canada. He was a constant contributor to the best American Catholic magazines and the author of many pamphlets.



His “*Church and Science*” one of the best presentations of the doctrines of the Catholic Church in their relation to science, gives evidence of a mind which is deeply Catholic. His knowledge of Christian philosophy, his comprehensive grasp of the fundamental principles of his Faith and his profound understanding of the natural sciences made it possible for him to give to the world this book which, while vindicating the age old principles of Aristotelian philosophy, in the language of the lay-man expounds the findings of modern science. The book should be in the hands of all who are interested in truth.

Author: *The Romans in Britian*, 1923; *Science and Monks*, 1919; *Religions Past and Present*; *the Catholic Church and its Reactions with Science*; *The Evolutionary Problem as it is Today*; *Facts and Theories*, 1920; *What is Life*, 1908; *On Miracles and Some Other Matters*, 1924; *A Century of Scientific Thought and Other Essays*, 1914; *Vitalism and Scholasticism*, 1920; *A Manual of Surface Anatomy*, 1902; *The Proportions of the Human Body*, 1892; *Tysson’s Pygmies of the Ancients*, 1894; *Life in Early Britain*, 1897; *Shakespeare Country*, 1899; *The Malvern Country*, 1900; *The Wessex of Thomas Hardy*, 1901; *Remains of the Prehistoric Age*, 1904; *A School History of Warwickshire*, 1906; *The Church and Science* (awarded the Gunning Prize of Victoria Institute), 1915; *Who’s Who in the Oxford Movement*, 1926; *The Catholic Church and Its Reaction with Religion*, 1927.

PETER A. R. BODENSCHATZ.

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REV. STANISLAUS WOYWOD, O. F. M., well known in clerical circles for his work on Canon Law, was born at Guttstadt, Germany, Aug. 10, 1880. His family was of Polish origin. He attended the Catholic grammar schools of his native town, and determined at an early age to embrace religion life in the Franciscan Order. As all Franciscan houses in Germany were closed during the persecution of Bismark, he went to Holland at the age of fourteen to pursue his preparatory studies. In 1897 his superior asked for candidates for the American province, which was at that time greatly handicapped by lack of members, and he was one of three to volunteer. He entered the novitiate at Patterson, New Jersey, took his philosophical and theological course there, and was ordained to the priesthood in 1906. Immediately after his ordination his Order sent him to Saint Anthony’s College, Rome, to specialize in Moral Theology and Canon Law. He graduated with the title “Lector General” in 1909. Upon his return to America he taught Canon Law in the Franciscan clericate at Patterson, N. J., and later at Saint Bonaventure’s Seminary, near Olean, N. Y. From 1921 to 1923 he took a special course in Civil Law at Notre Dame University, graduating with the degree of Bachelor of Laws. He was relieved from all duties in 1923, and retired to the Franciscan monastery at Washington, D. C., where he spent two years in writing commentary on the whole of Canon Law. In 1927 he was appointed Vice-Postulator in the Cause of Beatification of Father Leo Heinrichs,



a Franciscan, shot by an anarchist in Saint Elizabeth's Church, Denver, Colorado, in 1908, while distributing Holy Communion. This exacting duty requires the greater part of his attention at the present time.

Father Woywod was a contributor on matters of Canon Law to the "Ecclesiastical Review" from 1913 to 1918, and to "The Homiletic and Pastoral Review" from 1918 to the present. He is the author of "*Marriage Laws*," a pamphlet explaining the "Ne Temere" Decree, and in 1918 he published, "*The New Canon Law*." His most important work is "*A Practical Commentary on the Code of Canon Law*," published in 1925. It is perhaps the best work on the subject in English; every Canon is paraphrased, and special attention is given to the more commonly recurring difficulties.

BROTHER BERNARD CUSKELLY, T. O. R.

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REV. JOHN J. WYNNE, S. J., a prominent Catholic writer whose contributions to magazines and reviews are innumerable, was born September 30, 1859, in New York City, where he received his early education under the Christian Brothers. After completing his Preparatory studies he entered a Jesuit College remaining there from 1872 to 1876, during which time he specialized in Rhetoric, Philosophy and Science. Having received his degree he joined the Society of Jesus to continue his work toward the Holy Priesthood. In his long years of preparation he taught Science and the Classics in St. Francis Xavier College, New York, from 1882 to 1886, and Mathematics in Boston College from 1886 to 1887. He was ordained in 1890.

Father Wynne has the distinction of being made a Knight of Leopold II which honor was conferred on him for articles written in behalf of the Belgian government in the Congo. Other works which also deserve attention are: "*The Poisoning of the Wells*" and "*The Friars Must Stay*." The former, a criticism of the Appleton Encyclopedia and Atlas, effected great changes in all the principal Encyclopedias in English, with the exclusion of much that was anti-Catholic. The latter brought about a change of public opinion in favor of the Friars in the Philippines. From 1892 to 1909 he was editor of the "Messenger of the Sacred Heart" and in 1909 he founded the National Catholic Weekly "America" and became its first editor. His greatest achievement in the field of letters has been the projection of the Catholic Encyclopedia of which he was an editor. This much needed work contains authoritative information on the entire cycle of Catholic interests not only for the Church's own immediate benefit but for the broadening and deepening of all true sciences, literature and art, recording all that Catholics have done in behalf of charity and morals and for the intellectual and artistic development of mankind. As an editor and ecclesiastical censor of this tremendous work Father Wynne has carved himself a prominent place among Catholic writers.

Author: "*The Jesuit Martyrs of North America*," "*The Catholic Encyclopedia*," (editor); "*Universal Knowledge*," (editor); "*The New Catholic Dictionary*," (editor); "*The Great Encyclicals of Leo XIII*," (editor).

—NEWMAN A. MONAGHAN.



MARGARET YEO, novelist, was born in 1877 at Canterbury, England, and studied at Barton Segrave Rectory, Northants, from 1891 to 1893, in which year she went to Lausanne, Switzerland. Born in the Church of England, she became a Catholic in 1916. Her father Charles Francis Routhledge was canon of Canterbury Cathedral and her mother, Dorothy Hester, was the daughter of Charles James Blanfield, Bishop of London. She married Harry Yeo in 1906. Her "*A King of Shadows*" was chosen by The Catholic Book Club as the book of month in 1929. Mrs. Yeo is a contributor to *Academy*, *Century Life*, *The Month*, *Messenger of the Sacred Heart*, *The Rosary Magazine*, *Pax*, *Caldey Notes*, *Westminster Review*, *Treasury*, *Green Quarterly*, etc. In 1926-7 she was a member of St. Alban's Board of Guardians and became a Benedictine Oblate at Prinkmarsh Priory, Gloucestershire.

Author: *The Everlasting Quest*, 1915; *The Gods of Prussia*, 1915; *The Abiding City*, 1916; *Salt*, 1927; *A King of Shadows*, 1928; *Wild Parsley*, 1929; *Uncertain Glory* (to be published autumn of 1930).

WALTER BYRNE.

* * * * *

One of the most eminent protagonists of Catholic science and culture who has appeared in recent times is the REVEREND JOHN A. ZAHM, of the Congregation of the Holy Cross. Born in 1851, at New Lexington, Ohio, he received his early education at Notre Dame University, whence he graduated in 1871, and immediately entered the Holy Cross Congregation. From the first he manifested a special aptitude for scientific pursuits, and accordingly was appointed curator of the Notre Dame Museum, in 1875. Later he became professor of physics at the Catholic University of America. Membership in the *Societe Francaise De Physique*, Paris, and in the *Societe Scientifique*, Brussels, was conferred upon him, and he received the degree of Doctor of Philosophy from Pope Leo XIII, in 1895. He was a lecturer at Plattsburg, N. Y., and Western (Madison, Wis.) Summer Schools, and at the New Orleans Winter School. He died in 1921, at Notre Dame.

Dr. Zahm's works are of three kinds, scientific, travel and cultural. His central idea in the first class was to dispel the absurd but widespread notion that the church is opposed to science. In three books, "*Catholic Science and Catholic Scientists*," "*Science and the Church*," and "*Women in Science*," he points out men and women who rendered illustrious service to this branch of learning, and who ever remained devoted children of the Church. In "*Bible, Science and Faith*" and in "*Evolution and Dogma*" he shows that there can be no conflict between science and revelation, between reason and faith.

Among his works of travel the best known are "*Up the Orinoco and Down the Magdalena*," "*Along the Andes and Down the Amazon*," and "*Through South America's Southland*." In the last named book he describes an expedition which he undertook in the company of Theodore Roosevelt, in 1913. The observations of countries and peoples contained in these fascinating pages bespeak the keen eye of the naturalist, the sympathetic understanding of the sociologist and the appreciation of the poet.

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Dr. Zahm did not allow his scientific studies to dwarf his aesthetic sensibilities, and is one of the few workers in this field to attain a well-rounded development. His writings are projected on a rich background of classic culture. His style is fervid and luminous. He lifts his readers up from the data of microscope and test tube to a glimpse of the beauty of the divine plan. In *"Great Inspirers"* he gives to women their meed of praise by setting forth the beneficent influence of good women in the lives of two of the mightiest exponent of Christian culture, St. Jerome and Dante Alighieri. A life-long student of the great Florentine poet, Dr. Zahm collected one of the most valuable Dante libraries in the world, and bequeathed it to the library at Notre Dame.

Author: *"Evolution and Dogma;" "Scientific Theory and Catholic Doctrine;" "Sound and Music;" "Bible, Science and Faith;" "Catholic Science and Catholic Scientists;" "Woman in Science;" "Science and the Church;" "Up the Orinoco and Down the Magdalena;" "Along the Andes and Down the Amazon;" "The Quest of El Dorado;" "Through South America's Southland;" "Great Inspirers."*

BROTHER WILLIAM HAGERTY.

* * * * *

"Thanks to His love let earth and man dispense
In smoke of worship when the heart is stillest,
A praying beyond prayer: "Great good have I
Till it be greater good to lay it by;
Nor can I lose peace, power, permanence,
For these smile on me from the thing I don
willest."

Louise Imogen Guiney.

February 21st 1895.



Catholic Book Clubs

The long-felt need for some practical way of bringing Catholic books and authors to the attention of Catholic readers has been solved to a great extent by the inception of Catholic book clubs.

The first of these was organized in October, 1928, in New York City, through the efforts of Rev. Francis X. Talbot, S. J., literary editor of "America" and the plan of operation is similar to that followed by the widely known Book-of-the-Month Club. Each month the editorial board of the "Catholic Book Club" reviews the many manuscripts submitted to it by publishers, literary agents and authors and determines its choice of the best book of the month written by a Catholic author, or at least by a writer who shows a Catholic feeling in his work. Membership in the club is payable either in advance or in small monthly installments and a year's subscription entitles the member to twelve monthly selected books at an average cost of a little over two dollars a volume, although the average retail price of the book selected is about three dollars. In addition to the monthly book choice, each member of the Catholic Book Club receives a "Newsletter," reviewing the current selection, reporting with brief comments on other worthwhile Catholic books and listing all other Catholic books published during the month, which may be ordered through the club's Book Service Department.

The editorial board of the Catholic Book Club includes the names of such nationally known writers, editors and critics as Rev. John L. Bedford, D. D.; Myles Connolly; Rev. James M. Gillis, C. S. P.; Mrs. Kathleen Norris, Rev. Wilfred Parsons, S. J., D. D.; Dr. James J. Walsh and Michael Williams.

In Philadelphia, The Catholic Book Guild serves the same end as the Catholic Book Club.

The Catholic Writers Guild of America

The Catholic Writers Guild of America was organized in December, 1919, under the patronage of His Grace the Archbishop of New York, now His Eminence, Patrick Cardinal Hayes, who still holds the position of Honorary President. Many Catholics, prominent in literary and journalistic circles, were present at the Guild's inception and elected as its first president, Mr. Thomas F. Meehan.

The primary purpose of the Guild is the recognition of contemporary Catholic writers and the guidance and inspiration of young writers. It is intended that this organization of men and women having two predominant interests in common, the Catholic Faith and writing for publication, will use their united influence to

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create a spirit of cordial understanding between the Catholic Church and the Press. The Guild purposes to maintain a central bureau that will refer the question of the Press as to Catholic view point on current interests to such sources of information as are designated by the ecclesiastical authorities and to keep its members posted as to the Catholic mind on questions of the day. It maintains as its headquarters the premises of 128 West 71st Street, New York City, where it has established a writers exchange and a central point for contact between the different elements engaged in Catholic writing.

At the present time, Dr. James J. Walsh is president of the Guild and Father John B. Kelly, its spiritual director. The Vice President is R. Dana Skinner; Secretary, Thomas C. Quinn; Financial Secretary, Mrs. Mary E. F. Meighan; Treasurer, Charles Campbell; Counsel, J. Hilary Bouillion; and Executive Secretary, John J. Foley. The following are the members of the Board of Governors: Mary E. Brennan, Joseph V. Connolly, Rev. Francis P. Duffy, D. D., Peter B. Kyne, Mrs. Thomas A. McGoldrick, Kathleen Norris, Hugh A. O'Donnell, Dr. Joseph H. Wade, and Mary Sullivan Wilson.

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